Story Behind 1952

Sri Guru Granth Sahib Ji

By SGPC

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ੴ Waheguru Ji Ki Fateh

Printed by Shiromani Committee

Beedh of Sri Guru Granth Sahib Ji

-about-

Essential Introduction

Publisher-

Secretary- Shiromani Gurdwara Parbandhak Committee,

Sri Amritsar.

Translation Work Done By Sikhbookclub

ੴ Waheguru Ji Ki Fateh

Essential Introduction

-About the *Beedh* of Sri Guru Granth Sahib Ji-

By refining it through

The Holiest Aad *Beedh* of Shri Kartarpur Sahib

according to the blocks of the *Beedh* of Damdama Sahib

Published by the Shiromani Committee

It was the desire of the *Sikh Sangat* for a long time that the *Shiromani Gurdwara Parbandhak Committee* should arrange for the printing of *Shudh Gur Bani* of Sri Guru Granth Sahib Ji. Keeping this desire of the *Sangat* in mind, the committee decided that before starting the work of printing the Sacred *Beedh* of Sri Guru Granth Sahib Ji, One of the printed *Beedh* should be taken and matched with those which are printed according to the authentic Sacred *Beedh* of Sri Kartarpur Sahib, dictated by fifth *Patshah Ji* and written by *Bhai Gurdas Ji*, and after that the blocks should be prepared by taking a photo of each page for printing the *Beedh* so that the most accurate and *Shudh* printing can be done.

According to this decision, the Shiromani Committee printed the *Beedh* of Sri Guru Granth Sahib ji by matching it with the *Beedh* of Kartarpur Sahib and spending about fifty thousand rupees on blocks.

On publishing this *Beedh*, the entire Sikh world appreciated it for its beautiful printing, cost-effective offering, beautiful paper, and most of all, printing the *Shudh* version according to the *Beedh* of Sri Damdama Sahib by confirming it with the *Beedh* of Kartarpur Sahib.

The Chief *Khalsa Diwan* also appreciated this work, but Diwan itself later did not stick to it and passed three opposing resolutions.

Opposing resolutions of the Chief Khalsa Diwan: -

Duplicate of Resolution No: 3861 dated 28-6-53: -

1. "(a) Diwan appreciates the initiative of the Shiromani Gurdwara Parbandhak Committee, through which the committee accomplished the great work of printing the blocks by refining it through the Sacred *Aad Beedh* present at Shri Kartarpur Sahib which is dictated by *Sri Guru Arjan Dev Ji Maharaj* and written by *Bhai Gurdas Ji.* Fixing the price below the actual preparation cost and printing the *Beedh* as it is without any changes is undoubtedly a very commendable and appreciable service.
   (b) But the arrangement of Titles and *mangals* which are printed in this *Beedh* is different from the prevailing *Beedhs* and in respect of which concern is being raised by the *Sangat*, it is the earnest desire of Diwan that for a unanimous decision to correct it, this idea should be brought to the attention of *Gursikh* scholars as soon as possible and the remaining imperfections should be corrected in accordance with the Sacred *Beedh*.
   (c) Because this matter relates to the entire *Khalsa Panth* and all *Panthic* sects, whether they are *Kesdharis* or *Sehajdharis*, and the exact match of the Holy *Beedh* of Sri Guru Granth Sahib ji from the beginning "*੧ੳ ਸਤਿਨਾਮੁ*' to the end '*ਅਠਾਰਹ ਦਸ ਬੀਸ*' with the *Beedh* present at Kartarpur Sahib, which is dictated by *Sri Guru Arjan Dev Ji Maharaj* and written by *Bhai Gurdas Ji,* is very important for the existence of Sikhism and the unity and welfare of the Sikhs. Therefore, the Shiromani Gurdwara Parbandhak Committee is strongly requested to hand over this matter to the religious advisors of the committee and Diwan for a fair and effective investigation of all differences and take a report from them soon but after thorough research and consideration and make appropriate corrections, so that the current discussion ends......."

2. Resolution No. 86 of the Shiromani Gurdwara Parbandhak Committee, which was published on page 58 of the Gurdwara Gazette month of February 1954, was presented to the Working Committee of the Chief Khalsa Diwan. Diwan was surprised to write that the *Beedh* of Sri Guru Granth Sahib ji, which was printed by the Shiromani Gurdwara Parbandhak Committee through blocks and in which the said committee changed the order of *Mangals* and Titles according to its own opinion and printed it by changing its pattern against the *Panth* authentic *Damdami Beedh* and when the *Sangat* voice was raised against it, On the Resolution No: 3861 dated 28-6-53 of Diwan, the Shiromani Committee called a group of religious advisers of itself and Chief Khalsa Diwan to Sri Kartarpur and took a unanimous decision from them regarding the order of the *mangals* with the view that the printing would be done accordingly. But by keeping that decision aside, the Shiromani Gurdwara Parbandhak Committee has decided to maintain the same order as per its own opinion in the said *Beedh*. Chief Khalsa Diwan on considering this action of the Shiromani Gurdwara Parbandhak Committee as incompetent and looking at it with disapproval, expresses that the decision taken by them and the order of *mangals* printed by the committee are neither according to the *Aad Beedh* nor to *Damdami Beedh*, which has been authentic and popularly accepted by *Panth* for two and a half hundred years. The *Damdami Beedh* which *Sri Dasam Patshah ji* composed on the basis of *Aad Beedh* and the order of *mangals* and Titles of Holy *Aad Beedh*, which *Satguru* himself correctly accepted, was maintained in his final form created *Damdami Beedh*. Therefore, the action of changing the order of *Guru Kirat Mangals,* etc. is a clear intervention of the Shiromani Gurdwara Parbandhak Committee in the *Beedh* of Sri Guru Granth Sahib Ji, for which no Sikh power, sect or organization has the right to do so. Therefore, Diwan requests to the

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entire *Panth* that all *Takht Sahibs*, *Singh Sabhas*, Sects, *Sikh Diwans,* and organizations raise their voice strongly against this gesture of the Shiromani Gurdwara Parbandhak Committee so that the Shiromani Gurdwara Parbandhak Committee should stop taking their own decisions and perform the service of correcting the *Beedh* with full devotion. Since this arrangement is not in accordance with the creation of *Sri Kalgidhar Ji* on the basis of Sacred *Aad Beedh* and the revered Guru *Damdami Beedh*, it cannot be considered as authentic. So, all *Panth* lovers should refrain from buying this *Beedh*.
(Resolution No: 8994, dated 28-2-54)

3. **Resolution of the Chief Khalsa Diwan dated 3-9-56: -**
"It was brought to the attention of today's representative *Panthak* event gathered at the invitation of Chief Khalsa Diwan that cohesively or non-cohesively, there have been many differences in the printed Sacred verses of Sri Guru Granth Sahib. After deep and long consideration, this event has come to the conclusion that the basis of the printing of the *Beedh* of Sri Guru Granth Sahib ji should be the *Beedh* in Damdama Sahib which was copied by the martyr Baba Deep Singh Ji from the last completed version by Sri Guru Gobind Singh Ji Maharaj."
The second paragraph of the article published in the Khalsa Advocate dated 8th October 1956 must be considered especially before calling the relevant meeting and passing the above resolution: -
The *Sewaks* of Chief Khalsa Diwan have been feeling for some time that in the printed Sacred verses of Guru Granth Sahib, the *Jot* of the ten *Gurus* of the Sikh *Panth*, *Guru Gaddi* and the owner of the *Takht Chavar*, cohesively or non-cohesively, there have been inaccuracies of various types of letters, *Lagan Matras*, etc. or Titles and in the future, it may happen that many other types of inaccuracies will come. The result will be that we will go far away from the Sacred *Sri Mukh vak* that *"ਇਕਾ ਬਾਣੀ ਇਕੁ ਗੁਰੁ ਇਕੋ ਸਬਦੁ ਵੀਚਾਰਿ"!*
The opinion of Diwan is that it can be stopped only if the whole *Panth* takes a unanimous decision that the alteration should be done according to the "*Aad Beedh*" of Sri Kartarpur Sahib, and according to all the authentic Sacred *Beedhs* of Sri Damdama Sahib and four *Takhts Sahibs* and in future, whenever a *Beedh* is published by a society or an individual it should be according to that revised *Beedh* because those *Beedhs* have been going on since ancient times……… (Khalsa Advocate, October 8, 1956)

A summary of the evidence given by the Shiromani Committee regarding the deviation of the order of the *Mangals* and Titles from the prevailing patterns of printing is given below. It has been stated that the *mangals* of Sri Guru Granth Sahib Ji's Sacred *Beedh* published by the Shiromani Committee are according to the *Beedh* of Sri Kartarpur Sahib: -

Views of the Shiromani Committee: -

In Sri Kartarpur Sahib, after working for a few days on alteration and having the site of Sacred *Aad Beedh*, it became clear to our representatives that in the Sacred *Aad Beedh*, the *Satgurus* have always placed *Mangala Charan* first and the Titles of the *Raags* later. They gave a relevant

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report to the office of the Shiromani Committee regarding this. The Shiromani Committee, with the advice of Principal Jodh Singh Ji, held a high-level meeting of the Religious Advisory Committee on 2-12-51 at four o'clock in the evening at Sri Kartarpur Sahib so that they could thoroughly see the *Aad Beedh* and give their report regarding it. The Religious Advisory Committee gave a written report to the office on the basis of which the Inner Committee of the Shiromani Committee decided to give the *Mangals* a place before the Titles of the *Raags* according to the Sacred *Aad Beedh* of Sri Kartarpur Sahib. The purpose of doing this was to remove the confusion that had arisen in popular *Beedhs* printed against the order of *Mangala Charan* in the Sacred *Aad Beedh*. There was nothing more than that.

1.

A careful *darshan* and recitation of the *Aad Beedh* of Sri Kartarpur Sahib makes it clear that a special procedure regarding the order of the verses has been used while recording all the verses in that Sacred *Aad Beedh*, which is kept the same from the beginning to the end.

Guru Nanak Dev Ji is the founder of the Sikh religion. His *Bani* has been given the first place in Sri Guru Granth Sahib. The first *Bani 'Jap'* is by Guru Nanak Dev Ji. In the *Raags*, there are *Shabads* at first, then *Ashtpadis,* and then are the *chants,* etc. Guru Nanak Dev Ji's *Bani* have been given priority everywhere.

After the *Raags*, even when adding *Sahas Kriti Shlokas,* and *Shloka Vaars, and Vadheeks*, the priority is given to the *Bani* of Guru Nanak Dev Ji.

While adding the *Sawaiyas* of *Bhatts,* the priority is given to the head of the *Bhatts,* Kalsahar.

In the *Bani* of the *Bhagats*, priority has been given to the chief *Bhagat,* Bhagat Kabir ji everywhere.

The only conclusion that can be drawn from here is that <u>as far as the order of the *Bani* is concerned, a certain standard has been used.</u>

When we look at the indices of the number in *Bani s*, a special method has also been used to avoid the possibility of any mix-up in the *Bani s*, which continues till the end.

There is the same rule about recording the *Bani* of *Bhagats*, which is followed everywhere. The *Bani* of *Bhagats* has been recorded only after the *Bani* of all the Guru Sahibs has been recorded.

There is also an order among the *Bhagats* as well - Kabir Ji at first, then Namdev Ji and then Ravidas Ji, and so on.

Guru Sahib's own *Bani* in each *Raag* is also according to a fixed rule - first the *Shabad*, then *Ashtpadis*, then *Chants,* and so on, and at the end are the *Vaars*; After that *Bhagat Bani.*

2.

Now let's see the rules about writing *Mangala Charan*. At the very beginning of Sri Guru Granth Sahib Ji, the first is the *Mool Mantar* (*Mangla Charan*). When the *Shabads* or *Ashtpadis* of the *Raags* start to be recorded, wherever the new collection starts, *Mangala Charan* has got the priority. *Mangala Charan* belongs to the entire subsequent collections, it is not repeated again and again with each *Shabad*. This is a rule which has not been violated anywhere.

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For example, see *Ashtpadis* of *Mahala Pehla* in *Siri Raag*, page 53. *Mangala Charan* "ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ" is written in the beginning of it. These are 17 *Ashtpadis*. This *Mangala Charan* is related to all of them, *Mangala Charan* is not written a second time anywhere. Whenever one *Ashtpadi* is completed and another begins, the new Title is recorded only as "*Siri Raag Mahala 1*".

Similarly see page no: 795. At the beginning is *Mangala Charan*, this collection has 4 *Shabads*. This *Mangala Charan* is common to all.

But in the popular printed *Beedhs*, where *'Raags* and *Mahalas'* have been given priority, there is no common rule left in that. Where *'Raags* and *Mahalas'* are placed before the *Mangala Charan* in the *Bani,* it must naturally mean that the Title belongs to the entire collection, and was necessary to repeat it over and over with each *Shabad* of the *Bani.* Instead, according to the above rule, *Mangala Charan* was required to be rewritten at the beginning of each *Shabad*. But nowhere in the *Bani* is *Mangala Charana* repeated over and over instead of the Title of each *Shabad*. So, it is clear from this that in popular *Beedhs*, by writing the Titles of the *Raags* above or before the *Mangals*, this binding rule has been violated only by the act of a later scribe. Or say that nowhere in Sacred *Aad Beedh*, *'Raags* and *Mahalas'* were given priority at the beginning of any *Bani,* but by not understanding this original rule, some later scribes instead of giving priority to *Mangala Charan* sometimes added *'Raags* and *Mahalas'* at the first place, and later on this mistake became popular.

While the order of all verses in the Sacred *Aad Beedh* of Sri Kartarpur Sahib is as per the above specific rules, there is also a specific convention used for writing *Mangal* and Title. Notice throughout the entire *Beedh*, *Mangala Charan* starts after the middle of the page towards the right side, and *'Raags* and *Mahalas'* are written on the left side. This format of writing is worth considering.

3.

(a) *Mangala Charan* written at the beginning of the Sacred *Aad Beedh* of Sri Kartarpur Sahib on the page, as it is written below, requires special consideration –

ਸੂਚੀਪਤ੍ਰਪੋਥੀਕਾਤਤਕਰਾਰਾਗਾਕਾ ----------------	*ੴ ਸਤਿਨਾਮੁਕਰਤਾਪੁਰਖੁਨਿਰਭਉਨਿ*
41 ਜੋਤੀਜੋਤਿਸਮਾਵਣੇਕਾਚਲਿਤ੍ਰ --------------	*ਰਵੈਰੁਅਕਾਲਮੂਰਤਿਅਜੂਨੀਸੈਭੰ*
ਸੰਬਤ 1661 ਮਿਤੀਭਾਦਉਵਦੀਏਕਮ 1--------------	*ਗੁਰਪ੍ਰਸਾਦਿ* ---------------
ਪੋਥੀਲਿਖਿਪਹੁੰਚੇ ---------------------------	*811 ਤੁਖਾਰੀ* ------------------------------
40 ਨੀਸਾਣੁਗੁਰੂਜੀਉਕੇਦਸਖਤਾਮ:	* * * *
੫	* * * *
* * *	* * * *
* * *	* * * *
* * *	* * * *
* * *	* * * *
745 ਮਾਰੂ ------------------------------	*974 ਰਾਗਮਾਲਾਤਥਾਸਿੰਘਲਾਦੀਪ*

ਹਾਜੇ ਸ਼ਿੰਦਨਾਕ ਕੀ ਬਿਧਿ

(Note) *In the Aad Beedh*, according to the left and right position, a few people consider the left side written Title of Raag as first and *Mangala Charan* written on right after that. Will they read *Mangala Charan*, written on the right side of the middle line of the page, at the beginning or after the *Maro Raag* written in the *Tatkara*? Certainly, it should be recited at the beginning because it is clear from the writing style and *darshan* of this Sacred Aad *Beedh* that *Mangala Charan* is written first and *Tatkara* is started later. It is also clear from this that it has been written on the right side of the page in respect of *Mangala Charan*. Even in popular *Beedhs* of print, this *Mangal* is printed at the top in the beginning, but according to such writing style, when other *Mangala Charans,* in Sacred *Aad Beedh*, are on the right side in the same line as the Title of the *Raag*, then the Title of the *Raag* on the left side is placed above in the first line and the *Mangala Charans, which is written* on the right side of the same line, is printed at the beginning of the second line below the Title of *Raag*.

<u>This order is impure and is against the order of the writing style of Sacred *Aad Beedh* of Sri Kartarpur Sahib.</u>

(b) In its profundity, the ancient *Beedh* completed in the year 1742, which is available to us, is extremely helpful in understanding the writing style of *Mangala Charan* in the Sacred *Aad Beedh* as follows –

ਪਤਿ	ਸੂਚੀਪਤ੍ਰਪੋਥੀਕਾਤਤਕਰਾਰਾਗਾਂਕਾ --		
42	ਜੋਤੀਜੋਤਸਮਾਵਣੇਕਾਚਰਿਤ੍ਰ -------------		ੴ ਸਤਿਨਾਮੁਕਰਤਾਪੁਰਖੁਨਿਰਭਉਨਿ
	ਸੰਮਤ 1742 ਮਿਤੀਸਾਵਣੇ 19, ਪੋਥੀ		ਰਵੈਰੁਅਕਾਲਮੂਰਤਿਅਜੂਨੀਸੈਭੰ
	ਲਿਖਪਹੁਚੇ -------------------------------		ਗੁਰਪ੍ਰਸਾਦਿ ----------
43	ਨੀਸਾਣੁਗੁਰੂਜੀਉਕੇਦਸਖਤਮਹਲਾ	696	ਕਾਨੜਾ -----------------------------------
	--- --- --- --- --- 10	708	ਕਲਿਆਣ--------------------------------
676	ਮਲਾਰ		

(c) This ancient written *Beedh* is available with Mr. Ganda Singh Ji Director Department Archives, Patiala. This was written at the time of the Ninth *Patshah*: -

ਤਤਕਰਾ	ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ
ਸਿਰੀਰਾਗੁਮਾਝਗਉੜੀਆਸਾਗੂਜਰੀਦੇਵਗੰਧਾ	491 ਰਾਗੁ ਬਿਲਾਵਲੁ
ਰੀਬਿਹਾਗੜਾ - - - -	- -
- - - - -	- -
- - - - ਪ੍ਰਭਾਤੀ	532 ਰਾਗੁ ਗੋਂਡ
40 ਜਪੁ	
451 ਰਾਗ ਸੂਹੀ	

(d) (*Aad Granth Sahib Likhat*-Bhai Hardas Ji scribe of Sri Guru Gobind Singh Ji) Before the *Tatkara,* on the previous page there is the "ਨੀਸਾਣੁ" *Mool Mantar* of the Ninth *Patshah* and the *mangals* consistently throughout the *Beedh* are written first exactly in the upper line of the Titles of the *Raags*.

		੧ਓ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ
32 ਜਪੁ	595	ਕੇਦਾਰਾ
39 ਸਿਰੀਰਾਗ		- - - -
-		- - - -
-		- - - -
353 ਸੋਰਠਿ		- - - -
384 ਧਨਾਸਰੀ		- - - -
400 ਜੈਤਸਰੀ		
407 ਜੈਜਾਵੰਤੀ		
- -		
591 ਤੁਖਾਰੀ		
	743	ਰਾਗ ਮਾਲਾ

At the end of the *Beedh*, the scribe has written these words-

"ਗ੍ਰੰਥੁਸੰਪੂਰਨਹੋਆਲਿਖਿਆਹਰਿਦਾਸਲਿਖਾਰੀਸ੍ਰੀਗੁਰੂਗੋਬਿੰਦਸਿੰਘਜੀਦੇ

ਲਿਖਾਰੀਲਿਖਿਆ। ਭੂਲਚੁਕਹੋਵੇਸੋਸੋਧਨਾਗੁਲਾਮਪਤਿਤੁਅਘਪਤਤੁਮਹਾਪਤਤਹਰਿਦਾਸ

ਲਿਖਾਰੀਸ੍ਰੀਗੁਰੂਗੋਬਿੰਦਸਿੰਘਜੀਦਾ।"

(e) *Beedh* of *Sammat* 1748-

	ਸੂਚੀਪਤ੍ਰਪੋਥੀਕਾਤਤਕਰਾਰਾਗਾਕਾ ---		੧ਓ ਸਤਿਨਾਮੁਕਰਤਾਪੁਰਖਨਿਰਭਉ
ਪਤਿ	ਜੋਤੀਜੋਤਿਸਮਾਵਣੇਕਾਚਲਿਤ੍ਰ -----------		ਨਿਰਵੈਰਅਕਾਲਮੂਰਤਿਅਜੂਨੀਸੈ
	ਸੰਬਤ 1748 ਮਿਤੀਹਾੜੋਪਹਿਲੇਪੋਥੀ		ਭੰਗੁਰਪ੍ਰਸਾਦਿ ----------
	ਲਿਖੀ ਪਹੁਚੇ	473	ਸਲੋਕਸਹਸਕ੍ਰਿਤੀ- ---------------------
	--- --- --- ---		* * * *
	--- --- --- ---		* * * *
		488	ਰਾਗਮਾਲਾ
	--- --- --- ---		
	--- --- --- ---		
466	ਬਿਸ੍ਰਾਮ ਪ੍ਰਭਾਤੀ-----		

(f) *Beedh* written by Bhai Pakhar Mal Dhillon. At the end of this holy *Beedh* are these words: -

"੧ਓ ਸੰਬਤ1745ਮਾਘਸੁਦੀਗ੍ਰੰਥਜੀਲਿਖਆਪੂਰਨਹੋਆ।।ਲਿਖਾਰੀ

ਪਾਖਰਮਲਢਿਲੋਂਵਾਸੀਖਾਰਾਚੰਭਲਪੋਤ੍ਰਾਚੌਧਰੀਲੰਗਾਹਕਾ॥ਵਹਗੁਰੂ॥"

The beginning is as follows: -

          558	ਸੂਚੀਪਤਿਪੋਥੀਕਾਤਤਕਰਾਲਿਖਿਆ ਰਾਗਕਾਤਤਕਰਾਸਬਦਾਕਾ॥ ਜਪੁਸ੍ਰੀਗੁਰੂਰਾਮਦਾਸਜੀਉਕਿਆਦਸ - - - - - - - - - * * * ਰਾਗੁਬਸੰਤੁਮਹਲਾ1	 ਖਤਾਕਾ 25	 ੧ਓ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ- ਨਕਲ ਰਾਗਸਾਰਗਮਹਲਾ1 - - - - - - - - -	 26

(g) The *Beedh* of *Sammat* 1711

ਪਤ 19 495	ਸੂਚੀਪਤ੍ਰਪੋਥੀਕਾਤਤਕਰਾਰਾਗਾਕਾ --- ਜੋਤੀਜੋਤਿਸਮਾਵਣੇਕਾਚਲਿਤ੍ਰ ----------- ਸੰਬਤ1711ਮਿਤੀਜੇਠੇਸੁਦੀਏਕਮ ਪੋਥੀਲਿਖਪਹੁਚੇ -------------- --- --- --- --- --- --- --- --- --- --- --- --- --- --- --- --- ਮਾਰੂ	 539	੧ਓ ਸਤਿਨਾਮੁਕਰਤਾਪੁਰਖੁਨਿਰਭਉਨਿ ਰਵੈਰੁਅਕਾਲਮੂਰਤਿਅਜੂਨੀਸੈਭੰਗੁਰ ਪ੍ਰਸਾਦਿ ---------- ਤੁਖਾਰੀ ---------------- --- --- --- --- --- --- --- --- --- --- --- ---

(h) The writing of *Sammat* 1811 is present with *Beedh* Dr. Ganda Singh Ji Patiala. Its *Tatkara* begins as follows: -

ਸੂਚੀਪਤ੍ਰਪੋਥੀਕਾਤਤਕਰਾਰਾਗਾਕਾ ਜੋਤੀਜੋਤਿਸਮਾਵਣੇਕਾਚਲਿਤੁ ਸੰਬਤ1811 ਮਿਤੀ ਜੇਠਸੁਦੀ ਪੋਥੀਲਿ	ਜੈਤਸਰੀ ਟੋਡੀ ਬੈਰਾੜੀ ਤਿਲੰਗ	੧ਓ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ	 1

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ਖਿਪਹੁਚੇ	ਸੂਹੀ	ਗਾਥਾ	
ਨੀਸਾਣੁਗੁਰੂਜੀਕੇਦਸਤਖਤਮ:	ਬਿਲਾਵਲ	ਫੁਨਹੇ	
ਜਪੁ	ਗੋਂਡ	ਚਉਬੋਲੇ	
* * * *	* *	* *	
ਸਿਰੀਰਾਗੁ	* *	* *	
	* *	* *	
* * * *	ਬਿਭਾਸਪ੍ਰਭਾਤੀ	* *	
ਧਨਾਸਰੀ	ਸਲੋਕਸਹਸਕ੍ਰਿਤੀ	ਰਾਗਮਾਲਾ	

(i) *Beedh* written in *Sammat* 1869 – Gu: Mahendra Ganj Rajpura (Pepsu). Its *Tatkara* begins as follows: -

ਸੂਚੀਪਤ੍ਰਪੋਥੀਕਾਤਤਕਰਾਰਾਗਾਕਾ	੧ਓ ਸਤਿਨਾਮਕਰਤਾਪੁਰਖੁਨਿਰਭਉ-ਗੁਰਪ੍ਰਸਾਦਿ
ਜੋਤੀਜੋਤਿਸਮਾਵਣੇਕਾਚਲਿਤ੍ਰ	ਮਾਲੀਗਉੜਾ
ਸੰਬਤੁ1869ਮਿਤੀਸਾਵਣੋ1	ਮਾਰੂ
ਲਿਖਪਹੁਚੇ	ਤੁਖਾਰੀ
1 ਜਪੁਗੁਰੂਰਾਮਦਾਸਜੇਨਕਲਕ	ਭੈਰਉ
ਨਕਲੁ	ਪ੍ਰਭਾਤੀ
1 ਸੋਦਰਪੰਚਸਬਦ	ਸਲੋਕਸਹਸਕ੍ਰਿਤੀ
1 ਸੋਹਿਲਾਆਰਤੀਪੰਚਸਬਦ	ਗਾਥਾ
1 ਸਿਰੀਰਾਗੁ	ਫੁਨਹੇ
* * * *	- - - -
ਨਟਨਾਰਾਇਨ	- - - -

4.

At the beginning of the Aad *Beedh*, the *Mool Mantar* is clearly stated above before the "ਜਪੁ". Then *Mangala Charan* has always started from the middle of the paper and this style of writing is consistent from the beginning to the end. This *Mangala Charan* written on the right side is sometimes written in one line and sometimes in two or three lines, but one thing is clear that while writing it in the second or the third line, no word is written on the left side of the page, such as: -

a) ੧ਓ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ॥

b) ੧ਓ ਸਤਿਨਾਮੁਕਰਤਾਪੁਰਖੁਨਿਰਭਉਨਿਰਵੈਰੁ
ਅਕਾਲਮੂਰਤਿਅਜੂਨੀਸੈਭੰਗੁਰਪ੍ਰਸਾਦਿ॥

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c) ੧ਓ ਸਤਿਨਾਮੁਕਰਤਾਪੁਰਖੁਨਿਰਭਉਨਿ

ਰਵੈਰੁਅਕਾਲਮੂਰਤਿਅਜੂਨੀਸੈਭੰਗੁ

ਰਪ੍ਰਸਾਦਿ॥

(2) The Title of the *Raag* is always written in the first half of the sheet to the left of the *Mool Mantar*, below the *Mool Mantar* or started on an equivalent line. If the Title of the *Raag* could not be finished in one line, then it is written in the second line below. But as in the popular beeds of the print, the Title of the *Raag* is not written in an upper line than *Mangala Charan*, nor is the Title, being long, written all in one line above; like-

(a) The Title of the *Raag* and the *Mangala Charan* is written in one line as follows: -

	੧ਓ ਸਤਿਨਾਮੁਕਰਤਾਪੁਰਖੁਨਿਰਭਉ
	ਨਿਰਵੈਰੁਅਕਾਲਮੂਰਤਿਅਜੂਨੀ
ਰਾਗੁਬਿਹਾਗੜਾਚਉਪਦੇਮਹਲਾ ੫ ਘਰੁ ੨	ਸੈਭੰਗੁਰਪ੍ਰਸਾਦਿ॥

(b) *Mangala Charan* being the first, the Title of the *Raag* in two lines (Page 203)

ਰਾਗੁਗਉੜੀਅਸਟਪਦੀਆ	੧ਓ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ॥
ਮਹਲਾ ੧ ਗਉੜੀਗੁਆਰੇਰੀ	

(Note--1) For the sake of consideration, if the form *darshan* is to be read as such, assuming that Gurmukhi is written from the left side, the Title of this *Raag* should have been read from the print as follows: -

ਰਾਗੁ ਗਉੜੀ ਅਸਟਪਦੀਆ ੧ਓ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਮਹਲਾ ੧ ਗਉੜੀਗੁਆਰੇਰੀ

But no one prints it, nor is it appropriate to print it this way.

(Note-2) It is natural to write in one, two, or three lines in case the *Mangala Charan* written on the right side is big or small because the end of the page comes after that. But why was it necessary to write the Title of a *Raag* starting from the left side into additional lines below, if it did not already have an equivalent *Mangala Charan* on its right side? It could have been written in one line above, and *Mangala Charan*, which was to be written there only after the Title of *Raag*, then what was the harm in writing it clearly below the Title of the *Raag*?

If a gentleman in reply says that it is because of *Aad Beedh's* style of writing that the *Raag* and *Mangala Charan* are written to the left and the right and the Title of the *Raag* is not written in one line; so, we would also submit that based on other supporting evidence, this style of writing is a major proof that written on the right side is written before the Title of the *Raag*.

So, it is impossible to arrive at any correct conclusion without considering the writing style of Sacred *Aad Beedh* thoroughly.

(3) In order to make it clearer that the *Mangala Charans* written to the right of the Titles of *Raag*s in Sacred *Aad Beedh* are also written prior to the Title, it is very important to consider a few examples written below: -

(a) ਰਾਗਗਉੜੀਗੁਆਰੇਰੀ ਚਉਪਦੇ ੧ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ॥

(b) ਰਾਗਗਉੜੀਚੇਤੀਮਹਲਾ ੫ ਦੁਪਦੇ ੧ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ॥

ਆ

(c) ਸਿਰੀਰਾਗੁਮਹਲਾ ੩ ਅਸਟਪਦੀ ੧ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ॥ (Page 93)

(d) ਰਾਗੁਗਉੜੀਪੂਰਬੀਮਹਲਾ ੧ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ॥ (Page 195)

੫

(e) ਗਉੜੀਬੈਰਾਗਣਮਹਲਾ ੧ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ॥ (Page 206)

੧

(f) ਗਉੜੀਕੀਵਾਰਮਹਲਾ ੫ ਰਾਇਕਮਾਲਦੀਮੋਜ ੧ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ॥

ਦੀਕੀਵਾਰਕੀਧੁਨਿਉਪਰਿਗਾਵਣੀ

It is quite clear from the above examples that when writing the Title of the *Raag*, because the *Mangala Charan* is written before and due to less space, then the last *pada* or numeral has been decreased in size or placed above the *Mangala Charan* or is written below. If *Mangala Charan* had not been written first in the same line on the right side, then why was there a need to cut half a *pada* or digit or to write it in small size or to add it above the previously written letter or to write it at the bottom or to break the *pada* when there is already enough space in the line and *Mangala Charan* could have been written to slightly right after the *Raag* finishes. Just seeing these proofs makes Sacred *Aad Beedh*'s style of writing so clear that there is no need for any other arguments.

5.

On page 463 (2) of the Sacred *Aad Beedh* of Sri Kartarpur Sahib, the position of *Mangala Charan* and the Title of *Raag* is further clarified through the following examples: -

(a) ....ਸੋਈਜੀਉ॥੫॥੧੧॥ ਸੋਰਠਿਮਹਲਾ ੧ ਘਰੁ

ਸੋਰਠਿਮਹਲਾ ੧ ਘਰੁ ੩ ੧ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ॥

ਜਾਤਿਸੁਭਾਵਾ

(b) ਸਹਜਸਮਾਨੇਤਭਰਮਭਾਜ॥ ੩॥ ੬ ॥ ਬਸੰਤਹਿੰਡੋਲਘਰੁ

ਬਸੰਤੁਹਿੰਡੋਲੁਘਰੁ ੨ ੧ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ

ਮਾਤਾਜੂਠੀਪਿਤਾਵੀਜੂਠਾ...............

(Note-1) If the complete Titles of the *Raags* written on the right side in the above two examples were allowed to be written above the *Mangals*, then what was the need to leave them incomplete and write them again on the left side of the next line? The answer is clear. While writing, the scribe came to know that since the collection of new 'ਘਰੁ' has started here, and the

Mangal has to be written before that as well, the Title of the *Raag* written above was left incomplete there and in the next line, *Mangla Charan* was written first on the right side and later the full Titles of *Raags* were written on the left side, according to writing style of Sacred *Aad Beedh*. If the Title of *Raag* above *Mangal* was acceptable, then it could have been completed by adding (3) and (2) after the incomplete Titles.

(Note-2) In the Sacred *Aad Beedh*, there are many such places where *'Raags* and *Mahalas'* are recorded, but the next *Shabad* is written. But there is a lot of blank space left at those places; sometimes many pages. But the point here is to note that the above examples are completely different. There is no empty space above these places and there is always a *Shabad* written after the Title or *Mangals* and there is no scope to write a verse in between. That is why the gentlemen of the Religious Advisory Committee in their joint report dated 9-10-53 have highly mentioned only these two above examples.

6.

It is a well-known fact that the *Mool Mantar* "ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ॥" It is the *Mukhwak* of Guru Sahib, not of *Bhagats*. According to the rule, *Satguru ji* has recorded this *Mangal* at the beginning of every *Shabad- Sangreh* of *Bhagat's Bani* while recording the *Bhagat Bani,* this is its proper place. But those who have altered it have changed its original place and written it below, creating the illusion that *Mangala Charan* is the *Mukhwak* of *Bhagat ji*. See page 91 (where *Mangala Charan* is at the correct place).

ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ॥ ਸਿਰੀ ਰਾਗੁ॥ ਕਬੀਰਜੀਉਕਾ॥

ਏਕੁਸੁਆਨੁਕੈਘਰਿਗਾਵਣਾ॥ ਜਨਨੀਜਾਨਤ.........

See the other Page 93 (Where the mistake has been done): -

ਸਿਰੀਰਾਗਬਾਣੀਭਗਤਬੇਣੀਜੀਉਕੀ

ਪਹਰਿਆਕੈਘਰਿਗਾਵਣਾ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਰੇ ਨਰ...... ॥

Here the *Mool Mantar* will be understood as the *Mukhwak* of Bhagat Beni ji, which is not actually the case.

7.

In Sri Guru Granth Sahib, 1, 2, 3, 4, 5, or 9 has been written after the *Shabad 'Mahala'* with the Title of *Raag*, like *'Aasa Mahala 5'*. We pronounce the number '5' not as *'Panj'* but as *'Panjwa'* while reciting the *Bani.* This is because in some places of Sacred *Aad Beedh*, the method of pronouncing the numeral with the *Shabad 'Mahala'* has been clearly stated. For example, see page 14-

"ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁਸਿਰੀਰਾਗੁਮਹਲਾ ਪਹਿਲਾ ੧ ਘਰੁ ੧ ॥

According to grammatical rules, the pronunciation *"Aasa Mahla Panj"* is impure, but the pronunciation *"Aasa Mahla Panjwa"* is pure.

In the same way, if in the Sacred *Aad Beedh*, we clearly get proof that the *Mangal* written on the right side of the page is written first then the Title of the *Raag*, then there should be the scope of no misunderstanding in the order of the left and right side and the writing style and the correct place of the *mangals* in the entire *Beedh*. So, we have come across many hard proofs of *Mangals* being written first on the right side.

8.

The research of *Gur Bani* also proves that in the *Aad* there was only *'ਓਅੰਕਾਰ'.* From that is the whole expansion, like - *"ਓਅੰਕਾਰ ਆਦਿ ਮੈ ਜਾਨਾ"* or *"ਓਅੰ ਆਦਿ ਰੂਪੈ॥ ਅਨਾਦੀ ਸਰੂਪੈ॥" "ਪ੍ਰਿਥਮ ਕਾਲ ਜਬ ਕਰਾ ਪਸਾਰਾ ॥ ਓਅੰਕਾਰ ਤੇ ਸ੍ਰਿਸਟ ਉਪਾਰਾ॥"* etc.

"ਓਅੰਕਾਰ" of *Mangala Charan* is also Lord's *Lakhaik*. Therefore, it also has its rightful place in '*ਆਦਿ*' and this is the place given to it by the *Satgurus* as well.

9.

In all scriptures, *Mangala Charan* is found to be written in the beginning. Even in Sri Dasam Granth Sahib, *Mangala Charan* appears 29 to 35 times and it is always clearly written before the beginning of the verses.

10.

Even with the thought of respect, it is customary to decorate or move every respectable person or object to the right in the entire civilized world. Today, we do *prakramas* by keeping our *Ishta Dev* Sri Guru Granth Sahib on our right hand. In our opinion, this may be the reason why the *Mool Mantar* (Mangal) is written on the right side everywhere in the ancient *Aad Guru Granth Sahib.*

11.

Bhai Mani Singh Ji in his *Pothi Janam Sakhi*- *"Gyan Ratnavali"* popularly known as *"Janam Sakhi Bhai Mani Singh Ji Wali"* describes the proper place of *Mool Mantar* or *Mangal* as follows: -

੧ਓ ਸਤਿਨਾਮੁ

ਕਰਤਾਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ

ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Naam is the name of all Gods. Some worship the goddess.

Some to Shiva, some to Ganesha, some to other Gods.

Sikhs of Guru worship Satnam, by which all hurdles are eradicated.

So, *Aad* is kept as the *Mangal Charan* of Satnam.

12.

(a)

On *Sammat* 1783 *Bikrami*, Baba Deep Singh made four verses from the same Guru Granth Sahib, which was prepared by Sri Guru Kalgidhar Ji at Damdama Sahib.

One is in the Akal Takht, Sri Amritsar, the other in Patna Sahib, the third in Anandpur Sahib and the fourth in Damdama Sahib. The original Guru Granth Sahib ji, which was prepared by Dasam Patshah ji, used to be in the army of Khalsa ji. But Guru Granth Sahib ji came into the hands of the Durranis in a great battle, who took Guru Granth Sahib ji to Kabul.

On *Sammat* 1817 *Bikrami*, Deep Singh ji stayed in Kartarpur for 6 months and revised the *Beedh* of Damdama Sahib along with the *Beedh* of Sri Kartarpur Sahib.

He used to have a *meal* in the *langar* by S. Jassa Singh Ahluwalia.

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(b)

ਚੌਪਈ-ਅਬ ਦਰਬਾਰ ਦਮਦਮਾ ਜਹਾਂ ॥ ਤੰਬੂ ਲਗਵਾਇ ਗੁਰ ਤਹਾਂ ॥

ਮਨੀ ਸਿੰਘ ਕੋ ਲਿਖਨ ਬਿਠੈ ਕੈ ॥ ਗੁਰ ਨਾਨਕ ਧਿਆਨ ਧਰੈ ਕੈ ॥

ਨਿਤ ਪ੍ਰਤਿ ਗੁਰੂ ਉਚਾਰੀ ਜੈਸੇ ॥ ਬਾਣੀ ਲਿਖੀ ਮਨੀ ਸਿੰਘ ਤੈਸੇ ॥

ਬੀੜ ਆਦ ਗੁਰ ਗ੍ਰੰਥੈ ਜੇਹੀ ॥ ਕਰੀ ਦਸਮ ਗੁਰ ਤਿਆਰ ਉਜੇਹੀ ॥

ਔਰ ਪਾਠ ਸਭ ਵੈਸ ਰਾਖਾ ॥ ਅਖਰ ਭੇਦ ਅਨਿਕ ਠਾਂ ਰਾਖਾ ॥

ਸੋਊ ਸਿਆਨੇ ਸਿਖ ਜਾਨਤ ॥ ਦਸਮ ਗੁਰੂ ਕੀ ਬੀੜ ਬਖਾਨਤ ॥

ਔਰ ਚਾਰ ਤਿਸ ਪਰਤੈ ਭਾਇ ॥ ਦੀਪ ਸਿੰਘ ਸ਼ਹੀਦ ਲਿਖਾਇ ॥

ਇਕ ਅਕਾਲ ਬੁੰਗੇ ਇਕ ਪਟਨੇ ॥ ਤ੍ਰਿਤੀ ਹਜੂਰ ਦਯੋ ਹਿਤ ਪਠਨੇ॥

ਚਤ੍ਰਥ ਰਖਯੋ ਦਮਦਮੇ ਚਾਹਿ ॥ ਬਡ ਬਾਬੇ ਇਹ ਚਾਰ ਸਦਾਹਿ ॥

(Panth Prakash Page 255 Gyani Gyan Singh ji)

13.

The writing style of Sacred *Aad Beedh* of Sri Kartarpur Sahib was not considered as such only by the Shiromani Committee but also by many scribes long before, including close associates of *Satgurus* and non-Sikhs as well. And from 1662 to 1936 *Sammat*, a group of writers familiar with *Gur Riti* have also considered the style as the committee.

In proof of this, we can show some examples from the ancient Sacred *Beedhs*, which are present with us in hundreds: -

(1) Sacred *Beedh* by Bhai Budda Sandhu. In the end of its Pati 591, Starting from its 19th line, these letters are written: -

“...   ...   .

ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ

ਸ੍ਰੀ ਗੁਰੂ ਜੀ ਕੇ ਹਜ਼ੂਰਿ ਗਰੰਥ ਸਾਹਿਬ ਸੰਪੂਰਣ ਹੋਇਆ। ਲਿਖਿਆ ਭਾਈ ਬੂੜੇ ਸੰਧੂ। ਪੰਜਵੀਂ ਪਾਤਸ਼ਾਹੀ ਦੇ ਹਜ਼ੂਰ। ਲਿਖਵਾਇਆ ਭਾਈ ਮਿਲਖੀ ਪਸਊਰ ਦੇ ਵਾਸੀ।

...   .

ਭੁਲ ਚੁਕ ਬਖਸਣੀ ਸ੍ਰਿਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਸਤਿ ਜੀ॥

ਸੰਮਤ 1662 ਵਿਚ ਸੰਪੂਰਨ ਹੋਇਆ।”

An example as a sample: -

ੴ ਸਤਿਨਾਮੁਕਰਤਾਪੁਰਖੁਨਿਰਭਉਨਿਰਵੈਰੁਅਕਾ
ਲਮੂਰਤਿਅਜੂਨੀਸੈਭੰਗੁਰਪ੍ਰਸਾਦਿ-

“ਰਾਗੁਮਾਝਮਹਲਾ ੪ ਚਉਪਦੇ

ਹਰਿਹਰਿਨਾਮੁਮੈਹਰਿਮਨਿਭਾਇਆ॥

(2) The Sacred *Beedh* of *Sammat* 1667, which is currently preserved in the Sikh Reference Library, Sri Amritsar, of which only the following examples are worth considering: -

(a)	ਰਾਗਰਾਮਕਲੀਮਹਲਾ ੩ ਵਾਰਸਲੋਕਾਨਾ ੧ਓੰ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ਲਿ ਜੋਧੇਵੀਰੇਪੂਰੈਬਾਣੀਕੀਧੁਨੀ॥ ਸਲੋਕੁਮਹਲ ੩	
(b)	੧ ਚਲਿਤ੍ਰਜੋਤੀਜੋਤਿਸਮਾਵਣੇਕਾ ਸੰਮਤੁ੧੫੯੬ | ਅਸੂਵਦੀ ... ... |	ਓ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ੧੦ | ਸ੍ਰੀਬਾਬਾਨਾਨਕਦੇਵਜੀਸਮਾਏ ... ... | ... ...

(3) The Sacred *Beedh* of Bhai Bidhi Chand, which is up to *Bilawal Raag*, is currently preserved in his family by Baba Sohan Singh Ji Nihang Sur Singh (Amritsar).

As an example of this, the sequence of Title of *Raag* and *Mangal* at one place is as follows: -

੧ਓ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ-

“ਰਾਗਗਉੜੀਦੀਪਕੀਮਹਲਾ੧ ਪਹਿਲਾ॥

ਜੈਘਰਿਕੀਰਤਿਆਖੀਐ -------”

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(4) The scribe of the tenth Guru Bhai Haridas Ji's written *Beedh*, in the beginning of which is the *Nisan* of the ninth Guru and at the end of it, these letters are recorded-

"ਗ੍ਰੰਥਸੰਪੂਰਨਹੋਆਲਿਖਿਆਹਰਿਦਾਸਲਿਖਾਰੀਸ੍ਰੀਗੁਰੂਗੋਬਿੰਦਸਿੰਘਜੀਦੇਲਿਖਾਰੀਲਿਖਿਆ।

ਭੁਲਚੁਕਹੋਵੈਸੋਸੋਧਨਾਗੁਲਾਮਪਤਿਤੁਅਘਪਤਤੁਮਹਾਪਤਤਹਰਿਦਾਸਲਿਖਾਰੀਸ੍ਰੀਗੁਰੂਗੋਬਿੰਦ

ਸਿੰਘਜੀਦਾ॥"

In this Sacred *Beedh*, *Mangal* is clearly written before the Title. (Etc….)

(5) In the beginning of the table of Pindi Lala (Gujarat) Wali *Beedh*, it is written as follows after *Mangal*: -

"ਸੂਚੀਪਤ੍ਰਪੋਥੀਕਾਤਤਕਰਾਰਾਗਾਕਾ	…	…	…	…
ਜੋਤੀਜੋਤਿਸਮਾਵਣੇਕਾਚਲਿਤ੍ਰ ---	…	…	…	…
ਸੰਮਤ 1732 ਪੋਹੋ॥ 23 ਤਰੇਵੀਵੇਪੋਥੀ	…	…	…	…
ਲਿਖਿਪਹਚੇ॥"	…	…	…	…

In this *Sacred Beedh*, the Mangals are clearly written before the Titles of *Raags*.

(6) *Beedh* of *Sammat* 1735. The *Bani* of the Ninth Guru is recorded, *Mangals* are written prior in one manner.

(7) *"ਸੂਚੀਪਤ੍ਰਪੋਥੀਕਾਤਤਕਰਾਰਾਗਾਕਾਸੰਮਤ 1735 ਵੈਸਾਖ ੧੩ ਪੋਥੀਲਿਖਪਹੁਚੇ।"*

Bani of the *Nauwa Mahala* is recorded. *Mangals* are written prior in one manner.

(8) On the last page of this *Beedh*, these letters are recorded at the end: -

"੧ੳ ਸੰਬਤ1745 ਮਾਘਸੁਦੀ-ਗਰੰਥਜੀਲਿਖਆਪੂਰਨਹੋਆ । ਲਿਖਾਰੀਪਾਖਰਮਲ

ਫਿਲੌਂਵਾਸੀਖਾਰਾਚੰਭਲਪੋਤ੍ਰਾਚੌਧਰੀਲੰਗਾਹਕਾ । ਵਹਗੁਰੂ।"

In this, the style of writing the Mangals has been given on page 9.

(9) The *Beedh* of *Sammat* 1746

According to the popular *Beedhs*, the *Jayajavanti Raag* is recorded after *Prabhati*. *Mangals* are written prior in one manner.

(10) *"ਸੂਚੀਪਤ੍ਰਪੋਥੀਕਾਤਤਕਰਾਰਾਗਾਕਾਜੋਤੀਜੋਤਿਸਮਾਵਣੇਕਾਚਰਿਤ੍ਰ...*

ਸੰਬਤ 1759 ਮਿਤੀਚੇਤਵਦੀ ੨ ਪੋਥੀਲਿਖਿਪਹੁਚੇਗੁਰਪ੍ਰਸਾਦਿ॥"

The sequence of *Raags* is ancient. Before the *Sloka Sahaskriti* *'ਪੜ ਪੁਸਤਕ ਸੰਧਿਆ ਬਾਦੰ'*.

And after the first sloka *"੧ੳ"* is added as Sacred *Aad Beedh* of Sri Kartarpur Sahib.

The writing style of the *Mangals* is according to the Sacred *Aad Beedh* of Sri Kartarpur Sahib.

(11) *"ਸੰਮਤ ੧੭੯੧ ਮਿਤੀਅਸਾਢਵਦੀ॥ ੧॥ ਗਿਰੰਥਲਿਖਿਆ॥"*

The writing style of this *Beedh* is according to Sri Kartarpur.

(12) (a) *"ਸੂਚੀਪਤਿਤਤਕਰਾਲਿਖਿਆਸ਼੍ਰੀਗੰਥਜੀਕਾ॥ ਸੰਮਤੁ੧੭੯੨ ਸਾਵਣਵਦੀ ੫॥ ਜਪੁਸ਼੍ਰੀਗੁਰੂਰਾਮਦਾਸਜੀਕਿਆਦਸਖਤਕੀਨਕਲੁ॥"*

Written at the end of *Tatkara*: -

(b) *"ਸੰਮਤੁ੯੨ ਸਾਵਣਿਸੁਦੀਉਮਸਿਆਬੁਧਿਵਾਰੀਕੈਦਿਨਿਭੋਗੁਪਾਇਆ॥ਲਿਖਿਸਪੂਰਣੁਹੋਇਆ ਸਾਵਣਿਕੀਦਿਨਿਨਵੀਂਜਾਂਦੀਸੰਗਰਾਦਕੈਹਿਸਾਬੈਸਤਿਲੁਦ੍ਰਿਕੈਕਿਨਾਰੈਕੋਟੀ। ਬੋਲਹੁਵਾਹੁਗੁਰੂ ਜੀ॥"*

(c) On *Paat* 547, *"ਰੁਣਝੁਣਝਨੜਾਗਾਉਸਖੀ"* there are only two verses. Along with this a note is given: - *"ਏਹੁਸ਼ਬਦੁਆਦਿਗ੍ਰੰਥਨਾਹੀਦੋਇਤੁਕਾਂਸਹੀਹੈਨਹੋਰੁਦੂਰਿਕੀਤਾ॥"*

(d) In the entire *Beedh*, *Mangals* are written before and in one common format. There is no additional *Bani* recorded in it. "*Ragmala*" is recorded.

(13) *"ਸੰਮਤ੧੭੯੪ਮਿਤੀਅਸੂਦੀਪੰਦਰਵੀਂਪੋਥੀਲਿਖਪਹੁੰਚੇ।"*

So Purakh is Recoded *and Mangals* are written before and in one common sequence.

(14) The writing style of *Mangals* in the *Beedh* of *Sammat* 1796 is similar to Sacred *Beedh* of Sri Kartarpur Sahib.

(15) A *Sammat* was written in 1796. In it, *Mangals* are written before and in one common sequence.

(16) *Beedh* of *Sammat* 1798 in Gurudwara Dehra Sahib Batala. The writing style of *Mangals* is according to Sacred *Beedh* of Sri Kartarpur Sahib.

(17) *"ਸੰਮਤ ੧੮੦੭॥ਤਤਕਰਾਸੂਚੀਪੋਥੀਕਾ॥" Mangals* are written before and in one common sequence.

(18) *"ਸੂਚੀਪਤ੍ਰਪੋਥੀਕਾਤਤਕਰਾਰਾਗਾਕਾ॥ਜੋਤੀਜੋਤਸਮਾਵਣੇਕਾਚਲਿਤ੍ਰ॥ਸੰਮਤੁ੧੮੧੦ਮਿਤੀ ਕਤਕਵਦੀਏਕਮ੧॥ਵਾਰਆਦਿਤਗ੍ਰੰਥੁਲਿਖਿਆ।"*

(19) It also contains the four *'SoPurakh' Shabads*. *Mangals* are written before and in one common sequence everywhere. At the end of this *Beedh* are these letters: -

"ਸੰਮਤ ੧੮੨੬ ਮਿਤੀਕਤਕਸੁਦੀ੧੬ ਅਮਾਵਸਰਾਤਦੀਪਮਾਲਾ॥ ਗ੍ਰੰਥਜੀਸੰਪੂਰਣ ਹੋਆਧਮਤਉੜਵਿਚਿ।"

In this *Beedh*, there are four *'Sopurakh' shabads* in it and *Jayajavanti Raag* is recorded after *Prabhati* and *Mangals* are written before and in one common sequence.

(20) *"ਗ੍ਰੰਥਸੰਪੂਰਣਗੁਰਪਰਮੇਸਰਕੀਕਿਰਪਾਕਰਮਿਤੀ੨੦ਸੰਮਤ ੧੮੭੯". Mangals* are written before and in one common sequence.

(21) *"ਸੰਮਤ੧੮੮੩ਮਿਤੀਸਾਵਣਸੁਦੀਪੰਚਮੀਸੰਪੂਰਣਹੋਆਗ੍ਰੰਥਜੀ।।ਲਿਖਿਆਭਾਈਦਿਆਲਸਿੰਘਜੀ।"* The writing style of Mangals is same as of Shri Kartarpur Sahib.

(22) The *Beedh* of Sammat 1886. *Mangals* are written before and in one common sequence.

(23) At the end of *Beedh*, after writing the *Bidhi* of ink, *Beedh*'s *Sammat*, *"੧੮੯੦ ਮਿਤੀਵੈਸਾਖਦੀਚੌਧਵੀਂਦਿਨਪੰਜਵੇਂਸੰਪੂਰਣ"* is recorded. *Mangals* are written prior.

(24) *"ਤਤਕਰਾਸੂਚੀਪੋਥੀਕਾਲਿਖਤੇਸੰਮਤ੧੮੮੯ਦੇਵਿਚ।।"*

After *Sahas Kriti Sloka "ਪੜਪੁਸਤਕਸੰਧਿਆਬਾਦੰ",* according to the Sacred *Aad Beedh* of Sri Kartarpur Sahib, *"੧ਓ" Mangla Charan* has been added and then the remaining three *slokas* are added. All Mangals in the *Beedh* are written prior.

(25) After the *Bidhi* of Ink, this is written at the end of this *Beedh*: -
"ਸੰਮਤ੧੮੯੨ਮਿਤੀਪੋਹਦਿਨਿ੧੪ਸਪੂਰਣੰ॥"

All *mangals* are written Prior.

(26) *"ਸੂਚੀਪੋਥੀਕਾਤਤਕਰਾਗਾਕਾ॥ਜੋਤੀਜੋਤਿਸਮਾਵਣੇਕਾਚਲਿਤ੍ਰਸਮਤ੧੮੯੪ਮਿਤੀਪੋਹੋਦਿਨਿ॥੧੫॥ਵਾਰਬੁਧਿਲਿਖਪਹੁਚੇ।।"* All *mangals* are written Prior.

(27) *"ਸੰਮਤ੧੯੦੧ਮਿਤੀਕਤਕਦਿਨ੨੪ਰਾਮਸਿੰਘਚਤਰਥਵਾਸੀਸੁਖੋਵਿਚਲਿਖਿਆ॥ਵਾਧਾਘਾਟਾਗੁਰੂਖਾਲਸਾਬਖਸ਼ਣ"* All *mangals* are written Prior.

(28) *"ਸੰਮਤ੧੯੦੪ਚੇਤਰੋ੨ਪਪੋਥੀਲਿਖਪਹੁਚੇ"* All *mangals* are written Prior in the same format.

(29) *"ਤਤਕਰਾਲਿਖਿਆਗ੍ਰੰਥਸਾਹਿਬਜੀਕਾਜਪੁਜੀਤੋਂਲੈਕੇ*ਸਿਰੀਰਾਗਤੋਂਲੈਕੇਰਾਗਮਾਲਾਭੋਗਤੀਕਰ।।ਸੰਮਤ੧੯੧੬ਕਤਕ੧੫।"* In this *Beedh*, instead of *'Patt'*, *'Panna'* is written. The order of the *Raags* is according to the prevalent *Beedhs*. *Mangals* are written Prior.

(30) The *Beedh* of *"ਸੰਮਤ੧੯੧੮ਅਸੂਦਿਨ੨੪". Mangals* are written before and in one common sequence.

(31) *"ਸੰਮਤ੧੯੨੦ਮਿਤੀਚੇਤਰਸੁਦੀ ੩ ਜੋਗ੍ਰੰਥਲਿਖਿਆ ਗੁਰਪ੍ਰਸਾਦਿ।"* In this *Beedh*, *Mangals* written first and the style is to write *Mangal* on the right-hand side of the page.

(32) *"ਤਤਕਰਾਗ੍ਰਿੰਥਜੀਦਾਲਿਖਿਆ॥ਸੰਮਤ੧੯੨੮ਕਤਕ੩੦॥" Mangals* are recorded Prior.

(33) *"ਸੂਚੀਪਾਤਰਪੋਥੀਕਾਤਤਕਰਾ । ਜੋਤੀਜੋਤਿਸਮਾਵਣਿਕਾਚਲਿਤ*

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ਆਦਗ੍ਰੰਥਸਾਹਿਬਸੰਪੂਰਣੰਸੁਭੰ॥ ਸਮਤ੧੯੩੦॥ ਹਾੜੋ ੧੦॥" Mangals are recorded Prior.

(34) *"ਸੰਮਤ੧੯੩੩ਮਿਤੀਮਾਘਦਿਨ੨੦"* "Panna" is written in place of "Patt". The order of the *Raags* is according to the prevalent *Beedhs* but the mangals are written uniformly first.

(35) *"ਸੰਮਤ੧੯੩੪ਮਿਤੀਚੇਤਰ੨੦ਵਾਰਐਤ"* The order of the *Raags* is according to the prevailing *Beedhs* of the print, but all the *Mangals* are written first.

(36) *"ਸੰਮਤ੧੯੩੬ਮਿਤੀਮਘਰ੨੭।"* All *Mangals* are written before than the Titles of the *Raags*. *"ਜਪ ਨੀਸਾਣੁ"* is recorded. The order of the *Raags* is according to the prevailing *Beedhs* of the print, but all the *Mangals* are written first.

(37) In the end of the *Beedh*, after *Ragmala* it is written as: - *"ਸੰਮਤ੧੯ ਸੈਅਠਤਰੀ ੧੯੩੮ ਜਾਗਲਾਵਿਚ".* *Mangals* are recorded Prior in this.

(38) This *Beedh* is without *Sammat*. "Panna" is written in place of "Patt". The order of the *Raags* is according to the prevailing *Beedhs*. *"ਜਪ ਨੀਸਾਣੁ"* is recorded. All *Mangals* are recorded Prior.

(39) This is recorded at the end of *Tatkara* – *"ਗ੍ਰੰਥਸਾਹਿਬਦਾਭੋਗਪੈਆਥਿਤਪੰਚਮੀਵਾਰਮੰਗਲ।"* All *Mangals* are recorded Prior.

(40) *Beedh* without *Sammat*, old script, small size, Mangals are written first.

(41) *Beedh* without *Sammat*, but beautiful and new writing, All Mangals are written first.

(42) *Beedh* without *Sammat*, four *Shabads* of *"Sopurakh"* are written, only *"ਤਤਕਰਾਗ੍ਰਿੰਥਜੀਕਾ"* is written above. All Mangals are written first.

(43) *Beedh* without *Sammat*, four *Shabads* of *"Sopurakh"* are not written. The order of the *Raags* is according to the prevailing *Beedhs* but all *Mangals* are recorded Prior.

(44) *Beedh* without *Sammat*, the size is very large, and the initial pages of the *"Jap"* are torn. four *Shabads* of *"Sopurakh"* are written. *Ragmala* is at the end too. All *Mangals* are recorded Prior.

(45) *Beedh* without *Sammat, "ਜਪ ਨੀਸਾਣੁ"* in *Tatkara,* four *Shabads* of *"Sopurakh"* are written. The order of the *Raags* is according to the prevailing *Beedhs* but all *Mangals* are recorded Prior to the Titles of the *Raags.*

(46) *Beedh* without *Sammat*, four *Shabads* of *"Sopurakh"* are written, *Jaijavanti* is after *Jaitsari,* and all Mangals are written first.

(47) *Beedh* without *Sammat*, the *Bani* of *Nauwa Mahala* and *So Purakh* is recorded, all *Mangals* are written first.

(48) *Beedh* without *Sammat,* the order of *Raags* is ancient, the *Bani* of *Nauwa Mahala* and four *Shabads* of *So purakh* are recorded, and all *Mangals* are written first.

(49) *Beedh* without *Sammat. Chalitra* records up to the *Tenth Patshah*, the *Bani* of *Nauwa Mahala* and *So Purakh* are recorded according to the prevailing styles. All *Mangals* are written first.

(50) The first and last two pages of this *Beedh's Tatkara* are torn. the *Bani* of *Nauwa Mahala* and *So Purakh* is recorded in its place. The handwriting is beautiful. Instead of *'Patt', 'Panna'* is written. All *Mangals* are written first.

(51) *Beedh* without *Sammat.* The writing and paper are new but the order of *Raags* is old. All *Mangals* are written first.

The views of scholars on both sides

Keeping in mind the views of the Shiromani Committee and Diwan, as per the decision of the regular meetings of the two organizations, on 9-10-53 some Scholar gentlemen from both sides gathered at Sri Kartarpur Sahib and noted their views as follows: -

1) In the beginning, say in *Japji Sahib*, the *Mool Mantar* is in between and the word 'Jap' is below.
2) In many cases, the *Mool Mantar* is on the right side and the name of the *Raag* or *Bani* is on the left side.
3) In most places the name of *Raag* or *Bani* is on the left side and *Mool Mantar* is on the right side. That means both are written in the same line.
4) In a few places it is also like that the *Raag* is written above but that same *Raag* has been written again in the next line on the left hand.
5) Nowhere the *Mool Mantar* is written below the Title of the *Raag* or *Bani.*

In our opinion, the order in the writing should be the same.

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(Correct) Sher Singh Ludhiana

(Correct) (Gyani) Pratap Singh Jathedar
Shri Akal Takht

(Correct) (Principal) Teja Singh

(Correct) (Jathedar) Achar Singh

(Correct) (Gyani) Maha Singh

(Correct) (Gyani) Chet Singh

(Correct) (Gyani) Arjan Singh

(Correct) (Professor) Kripal Singh

(Correct) (Sardar) Bharpoor Singh

(Correct) (S.) Sarmukh Singh 'Chamak'

(Correct) (Gyani) Fauja Singh Jathedar

One mistake has been made clear in the above views that *Mool Mantar* has not been written below the Title of the *Raag* or *Bani* in the *Beedh* of Sri Kartarpur Sahib.

According to this decision of the scholars, the Shiromani Committee understood that the way the Shiromani Committee has arranged the *Mangals* in the *Beedh* of Sri Guru Granth Sahib ji, decision promotes it, But Diwan interpreted it in a way that “the *Mangala Charans* are not before the raags in that Scared *Aad Beedh* as it is printed in the *Beedh* by the Shiromani Gurdwara Parbandhak Committee.” Thus, the discussion in the Shiromani Committee and Diwan, which was only about the order of *Mangals* and *Raags*, continued.

The Shiromani Committee and the Chief Khalsa Diwan again appointed a committee of five gentlemen to give a clear decision about the order of *Mangals* after full consideration. These gentlemen passed the following decision in this regard on 30 May 1954 --

੧ਓ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥

We, whose signatures are below, who were chosen by the *Sangat* for this work here on May 9, 1954, have today, after listening to the views of all parties, come to this decision that in all the *Beedhs* of Sri Guru Granth Sahib, which will be printed in the future, should have the same format of the Mangals as it is in the Sacred *Beedh* of Sri Kartarpur. Where *Mangal* is above it should come before the *Raag*. Where it comes later in the same line or written a bit lower or in the next line, that should come after the *Raag*.

The order of the Mangals in the *Shabads* of the Ninth Guru should be changed according to the *Beedh* in the Akal Takhat Sahib, whose cover is golden, and the *Beedh* at Damdama Sahib in Gurdwara Manji Sahib.

1. (Correct) Nischal Singh *Sewa Panthi*.
2. (Correct) Bhagat Ram (*Udaseen*).
3. (Correct) Jathedar Birkat Puran Singh Nihang Singh Buddha Dal Patiala.
4. (Correct) Jodh Singh (Principal Retired).
5. (Correct) Ganda Singh (Director Archives Patiala).

30-5-1954.

Even this decision of the scholars could not end this discussion because it was not clear in itself. When these scholars were asked by the Shiromani Committee, *what is the meaning of Mangala Charans written after in the same line*, they had different opinions about it, a brief description of which will be given further in their own words.

In this way, even these scholars could not help completely in a getting conclusion to this discussion.

In the meantime, the charge of the Shiromani Committee passed from the hands of the first organizers to the representative members of the Shiromani Akali Dal and Mr. Master Tara Singh became the president of the Shiromani Akali Dal. The deputation of the Chief Khalsa Diwan met him for the discussion of the same matter and as a result of the mutual discussion, the Shiromani Committee led to the reunification of the Sikh scholars which gave the decision on 24-4-55 as follows: -

Opinions of religious advisors and other eminent scholars-

The religious advisory committee and some other eminent scholars, on the date 24/4/55, unanimously approve the resolution by the meeting at the office of the Shiromani Gurdwara Parbandhak Committee, Teja Singh Samundari Hall, Sri Amritsar: -

Today, on 24/455, the religious advisory committee of the Shiromani Gurudwara Parbandhak Committee and other invited eminent scholars, after considering all the matters, this meeting comes to the point that we appreciatingly accept the decision taken by the five Singhs at Sri Kartarpur Sahib on 30th May 1954 to print the *Mangal*s according to the Sacred *Beedh* of Sri Kartarpur Sahib and we request the Inner Committee of the Shiromani Committee that in the future, *Mangals* should be printed in the *Beedhs* of Sri Guru Granth Sahib ji according to the *Beedh* of Sri Kartarpur Sahib. As there is some difference of opinion regarding the style of writing the *Mangals* in the *Beedh* of Sri Kartarpur Sahib, we request the Inner Committee of the Shiromani Committee to make appropriate arrangements to resolve this difference.

(Correct) Bhupinder Singh (Singh Sahib)	(Correct) Fauja Singh (Jathedar)
(Correct) Bawa Harkishan Singh	(Correct) Teja Singh
(Correct) Sardool Singh (Gyani)	(Correct) Ganda Singh (Historian)
(Correct) Achar Singh (Jathedar)	(Correct) Ganga Singh (Principal)
(Correct) Sahib Singh (Principal)	(Correct) Niranjan Singh (Patiala)
(Correct) Nischal Singh (*Sant*)	(Correct) Gurbachan Singh Khalsa (Bhindranwale)
(Correct) Chet Singh (Singh Sahib)	(Correct) Arjan Singh (Singh Sahib)

The gentlemen who signed this decision included two of the five gentlemen who gave the first decision at Sri Kartarpur Sahib on 30/5/54, Sant Nischal Singh Ji and Dr. Ganda Singh Ji. After this decision of the scholars was presented to the Inner Committee of the Shiromani Committee, the Inner Committee gave the right to appoint worthy scholars to Mr. Master Tara Singh ji, and according to these rights he appointed the following three gentlemen: -

1. Bawa Harkishan Singh, Principal Sikh National College Kadian.
2. Justice (now retired) S. Harnam Singh, Judge High Court Punjab
3. Sardar Sahib Singh Principal Shaheed Sikh Missionary College Amritsar.

These gentlemen had some meetings in Jalandhar and they also went to Sri Kartarpur Sahib, and to have *darshan* of Sacred *Beedh*.

In the meantime, there was a conversation between some men from the office of the Shiromani Committee with the distinguished gentlemen of the Chief Khalsa Diwan, Doctor Sohan Singh, etc., in which Dr. Sahib said that regarding the decision of 24-4-55 among the five gentlemen, who were first appointed for his matter, the consent of only two has been taken, the consent of the rest should also be taken and if all do not agree, then at least their majority consent should be in favor of this decision of 24-4-55. If the majority comes in favor of this, then the decision of the Shiromani Committee will have more power and this decision will be morally correct as well. According to this advice, after sending a copy of the decision of 24-4-55 by the Shiromani Committee, Nihang Puran Singh Ji and Mahant Bhagat Ram Ji, who were members of the Committee of Five in Sri Kartarpur Sahib, sent back their written opinion as follows: -

Respected Gentlemen,

About the order of *Mangals* and Titles of Sri Guru Granth Sahib ji, I have clearly stated many times before that in Sacred *Beedh* of Sri Kartarpur, *Mangal Charans* are written first on the right side and later, the Title of the *Raags* is written on the left side.

I hereby endorse the resolution passed at the meeting of 24-4-55.

5/6/56 (Correct) Mahant Bhagat Ram Bara Village (Jalandhar)

Respected Gentlemen,

We have come to know that the Chief Khalsa Diwan and the shopkeepers want to change the pattern of *Beedhs* printed by the Shiromani Gurdwara Parbandhak Committee. In this regard, I and the *Budha Dal Dhalda Waheer Nihang Singhs* are particularly of the opinion that the Shiromani Committee should not change the order of *Mangla Charans* and should stick to the decision that was made on 30 May 1954 at Kartarpur Sahib.

For the sake of settling the dispute, I also promote the resolution of 24-4-55, but even if the Shiromani Committee is in favor of changing the pattern of *Mangal Charan*, our opinion will remain clear that *"੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ"* should come first. Because even in Sri Dasam Guru Granth Sahib, *"੧ੳ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ", "ਵਾਰ ਸ੍ਰੀ ਭਗਉਤੀ ਜੀ ਕੀ, ਪਾਤਸ਼ਾਹੀ ਦਸਵੀਂ"* and *"੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ"* is written prior.

Even in ancient times, the same handwritten *Beedhs* were published in the cantonments of Gurdwara Sahibs and Nihang Singhs, in which *Mangal Charan*s were written prior. The Printed *Beedhs* were not decorated at the shrines because their *Mangal Charan*s were wrong, i.e., their sequence as prior or later.

Your Well-wisher

Date 6/6/56 (Correct) Jathedar Birkat Puran Singh, Nihang Singh Budha Dal, Patiala

It is also important to mention here that Principal Jodh Singh was not able to attend the meeting of the religious advisory committee and other eminent scholars on 24-4-55, but his views are clearly stated in the letter sent by him. In the reply to the invitation letter sent by the Shiromani Committee, he writes: -

੧ੳ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥ 496, Model Town,

Ludhiana

Respected Gentlemen, 18/4/55

Received your letter number 556/9-1 Date 14/4/55. On the first of May, there is a conference regarding the *Punjabi Sahitya Academy*. On April 24, a committee meeting regarding that has been held. So, I will not be able to attend the meeting at Sri Amritsar on that day.

I have already given my opinion. Even now I have the same opinion. *Mangals* should be in accordance with the Sacred *Beedh* of Sri Kartarpur Sahib.

Your Well-wisher, (Correct) Jodh Singh

In this way, after receiving the opinion of the five judges who gave the decision on 30-5-54 at Sri Kartarpur Sahib, the re-meeting of the gentlemen appointed by the *Pradhan Sahib* of Shiromani Committee took place on 29-10-56. At this time, Justice S. Harnam Singh had left the High Court and was appointed as the chairman of a tribunal outside Punjab, so he could not attend this meeting. The decision given by the other two gentlemen was sent to Mr. Harnam Singh Ji and his opinion was also asked in this regard. He expressed his agreement with this decision. In this way, the unanimous decision of the three gentlemen was presented in the meeting of the Inner Committee of the Shiromani Committee, from which the Inner Committee decided as follows -

<u>Copy of Resolution No. 2474 dated 10-11-56 of the meeting of the Inner Committee of Shiromani Gurdwara Parbandhak Committee.</u>

On Resolution No. 728 dated 6/5/55 of the Shiromani Gurdwara Parbandhak Committee, regarding the order of the Titles of *Raags* and mangals in Sri Guru Granth Sahib, the following report of the sub-committee appointed by Pradhan Sahib Shiromani Committee on 20-10-55 was presented unanimously and permission was given to use it: -

According to the Resolution No. 728 dated 6-5-55 of the High Committee of Shromani Gurdwara Parbandhak Committee, Mr. Master Tara Singh Ji, the President of Shiromani Gurdwara Parbandhak Committee, appointed us on 20-10-55 to present our opinion as a recommendation regarding the order of *Mangla Charans* by thoroughly having a look into the Sacred *Beedh* of Kartarpur Sahib, so we had a thorough look into the Sacred *Beedh* of Kartarpur Sahib and examined it for a long after which we came to a decision that in the Sacred *Beedh* of Sri Kartarpur Sahib, *Mangla Charans* has been given priority everywhere over the Title of the *Raag*, and <u>according to this *Beedh*, this is the result that *Mangala Charans* should be printed on prior basis.</u>

(Correct) Bawa Harkrishna Singh Principal Sikh National College Kadi 29/10/56

(Correct) Sahib Singh, Principal Shaheed Sikh Missionary College, Amritsar

I agree — (Correct) Harnam Singh 8/11/56

Read correspondence with Principal Jodh Singh ji from time to time: -

Principal Jodh Singh ji has done more research on the Sacred *Beedh* of Sri Kartarpur Sahib, so in the printing of *Beedh*, more guidance has been taken from him. On the objection of the Chief Khalsa Diwan regarding the arrangement of *Mangala Charans*, a correspondence took place

with Principal Sahib. Finally, he wrote to reach the Training College Jalandhar on 1-8-53 to discuss. Professor Harbhajan Singh Deputy Secretary attended him on 1-8-53 and came and gave the following report to the office regarding the discussion: -

As per your permission, on 1-8-53, met Principal Jodh Singh at Training College Jalandhar. At the very beginning of the talk, he was requested as a reminder that how he was always bothered to solve almost every issue and difficult problem in the printing of *Aad* Sri Guru Granth Sahib Ji and their ideas continued to benefit; how about *Mangala Charan*, S. Ravel Singh ji Deputy Secretary, Gyani Payara Singh ji 'Sukhi' and me met him at Khalsa College on 21-11-51 and how they arranged a high-level meeting of the Religious Advisory Committee at Sri Kartarpur Sahib on 2-12-51 at 4 o'clock in the evening to see the correct order of *Mangala Charan* in the *Aad Beedh* of Sri Kartarpur Sahib.

After that, some tracings taken on 9-7-53 were shown to the Principal Sahib to know the exact location of the *Mangals* from the Sacred *Aad Beedh* of Sri Kartarpur Sahib. After seeing and considering all of this, he came to the conclusion that without a doubt the *Mangala Charan* recorded on the right side in Sacred *Aad Beedh*, though if it is higher or equal to the Title of the *Raag*, is pronounced and written earlier than the Title of the *Raag* written on the left side. Therefore, the order of *Mangala Charan* given in *Beedh* printed by the Shiromani Committee is correct.

During the conversation, when it was mentioned that '*Shudh* Gur *Bani* Trust' printed *Beedhs* after late S. Charan Singh 'Shaheed' refined the *Bani* with the Sacred *Beedh* of Sri Kartarpur Sahib, he said that the efforts of those gentlemen were not for improvement, as much as for propaganda from the point of view of shoplifting. They cannot be compared with the hard work and improvement done by the Shromani Committee in this regard.

Discussions were done with the Principal Sahib regarding other ancient handwritten *Beedhs*, in which the scribes of that time wrote *Mangala Charan* first in the entire *Beedh* thinking that *Mangala Charans* written on the right side were written first. In this regard, the manuscript *Beedh* of Sammat 1792 was specially mentioned. This *Beedh* is not a copy of *Beedh* by Bhai Banno nor the *Beedh* of Damdama Sahib.

After this, I drew his attention to the resolution by Chief Khalsa Diwan on 28-6-53. <u>It was also requested that if he had attended the said meeting of the working committee of Diwan, then this resolution would not have been in such a self-contradictory shape.</u> He was also urged to write a proper letter to the Chief Khalsa Diwan so that the matter could be dealt with in a thoughtful way. Principal Sahib assured us to consider this request and take suitable action regarding it.

In the end, he was of the opinion that the Shromani Committee <u>should not stop the sale of Sacred *Beedh* printed by them</u>. He also asked the committee to reserve one print of *Beedh* for him. He will take it whenever he'll come to Amritsar.

Das- (Correct) Harbhajan Singh

Deputy Secretary

6-8-53

As per the permission of S. Sarmukh Singh ji Chamak Senior Vice President, the above report was sent to Principal Sahib for verification through the following Letter No: 5255/18-4 dated 13/14-8-53: -

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

S. B. S. Jodh Singh Ji, M. A.

M/T Post Master Solan (Shimla Hills)

Respected Gentlemen,

On 1-8-53, Professor Harbhajan Singh ji, the secretary of Sri Guru Granth Sahib ji, attended the Training College Jalandhar you to deliberate on the arrangement of *Mangala Charan* within the *Beedh* of Guru Granth Sahib Ji. A copy of the report given by him to the office regarding the conversation is sent to you for conformation.

As per your order, a copy of Sacred *Beedh* printed by the committee has been reserved for you. Whenever you visit Amritsar, kindly take it. Any other service?

Attachment – 1 (Copy of Report) *Das*- (Correct) Harnam Singh

Secretary

Shiromani Gurdwara Parbandhak Committee

We received the following reply from Principal Sahib for the above letter: -

ੴ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫ਼ਤਹ

Solan.

21/8/53

Respected Gentlemen,

1 O Lord, what a victory

Received your Letter no: 5255 Date 13/14-8-53. Thank you.

Do not bind the cover of the *Beedh* that is to be kept for me. I will bind one or three or four volumes according to my will.

Your Well-wisher-

(Correct) Jodh Singh

Further, we are providing below a few more correspondences with Principal Jodh Singh ji So that the *Sangat* can understand what Principal Sahib's thoughts were and how firm they were before the new decision and the meeting held at the office of Chief Khalsa Diwan Amritsar on 3-11-56: -

No: 5794/18-4 24/25-8-1954

… … … … … …

… … … … … …

… … … … … …

Kripalu Ji,

On 30-5-54 at Sri Kartarpur Sahib, while giving a decision about the order of *Mangals*, you have written as follows regarding the Mangals of the *Bani* of Ninth *Patshah*: -

“The order of the Mangals in the *Shabads* of the Ninth Guru should be changed according to the *Beedh* in the Akal Takhat Sahib, whose cover is golden and the *Beedh* at Damdama Sahib in Gurdwara Manji Sahib.”

It is requested in the service of you whether the revision of the *Bani* of the *Ninth Patshah* should also be done according to your decision on the above-mentioned two Sacred *Beedhs*? Kindly reply soon.

Das-

Deputy Secretary,

Shiromani Gurdwara Parbandhak Committee.

From:

1. Sant Nischal Singh Ji, Jagadhri.
2. Mahant Bhagat Ram Ji M/T ‘Sakhi’ Ji, Amritsar.
3. Jathedar Birkat Puran Singh Ji Nihang Patiala.
4. Principal Jodh Singh Ji, Sarup Niwas, Solan.
5. S. Ganda Singh Ji, Director Archives, Patiala.

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫ਼ਤਹਿ ॥

Sarup Niwas, Solan

28/8/54

Respected Gentlemen,

Received your Letter No: 5794 Dated 24/25-8-54. The decision is clear. Further correction is up to you. The meaning of the decision is that according to these two *Beedhs*, the order of Mangals should be modified.

Your Well-wisher-

(Correct) Jodh Singh

6110/18-4 1. 9. 54

Mr. Jodh Singh Ji,

Sarup Niwas Solan.

Param Kripalu Ji,

Thank you for your card dated 28-8-54. In the reply, it is pointed out that in the office's Letter No. 5794 dated 25-8-54, you were not bothered to explain how the order of the *Mangals* of the *Bani* of the Ninth *Mahala* should be, you have already clarified it. It was asked whether the *Bani* of Ninth *Mahala* should be amended in accordance with the two Sacred *Beedhs* mentioned in the decision? That is because the verdict mentions only *Mangals*, not *Bani.*

Thank you for the trouble,

Kindly reply soon.

Das-

Deputy Secretary,

Shiromani Gurdwara Parbandhak Committee.

ੴ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫ਼ਤਹ ॥

Sarup Niwas, Solan

3/9/54

Respected Gentlemen,

Received your Letter No: 6110 dated 1-9-54. Our dedicated *Sangat* had only asked the question of Mangals. Not about the correction of *Bani.* Therefore, I can't give any opinion of being a member of that committee.

Your Well-wisher-

(Correct) Jodh Singh

6846 18/9/54

22

Mr. Jodh Singh Ji,

Sarup Niwas Solan.

Respected Gentlemen,

In reply to our Letter No: 6110 dated 1-9-54, You have written in your letter dated 3/9/54 that the *Sangat* had only asked the question of Mangals, not for *Bani,* so being a member of the committee, you can't give any opinion regarding the amendments of *Bani.*

This may lead to new obstacles in the work of printing Gur *Bani* for the Shiromani Committee. Such as: -

Before and after the decision, many organizations and individuals have been trying to put up a point that instead of the *Aad Beedh* of Sri Kartarpur Sahib *Bani* should be amended with the other *Beedhs* of Damdama Sahib. However, the Shiromani Committee has taken this stand so far and has not gone under any conversation with any society about the Mangals until the *Beedh* of Sri Kartarpur Sahib has been accepted as a base in every way. But from your hesitation on this, it is evident that if one *Beedh* is valid for Mangal, there can be another for *Bani.* In this way, there will be a dispute not only about the *Bani* of the Ninth Guru but also about the *Bani*

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of the *Beedh* in Sri Kartarpur Sahib. Such gentlemen will argue that the decision of the committee of five was only for Mangals. Thus, new confusion will arise.

Theoretically, this discussion will arise that if one *Beedh* is valid for the Mangals then there can be another for the *Bani,* which position seems to be funny.

Also, you, who in the capacity of being a member of the committee, are hesitant to express your views on this matter, please kindly convey your views personally so that there is no unnecessary delay in this work.

Kindly reply soon,

Das-

Secretary,

Shiromani Gurdwara Parbandhak Committee.

ੴ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫ਼ਤਹ॥

Sarup Niwas, Solan

24/9/54

Respected Gentlemen,

Sarup Niwas Solan 249,54

Received your letter No. 6846 dated 18/22-9-54, I do not agree with your arguments. Other organizations or individuals who do not consider the *Beedh* of Sri Kartarpur as authentic are related to the *Bhasaud Diwan* who brought up the *Ragmala* dispute. Also, before giving the decision, the committee had made it clear in the first meeting that the decision would be given on the basis of the *Beedh* in Sri Kartarpur. If the *Sangat* agrees, the committee (committee of five) will do its work. As a member of the committee, I can only give an opinion about Mangals. I am probably also the religious adviser of the Shiromani Committee. In my capacity as a religious advisor, I request that the *Bani* of the Ninth Guru to be revised with the *Beedh* at Shri Akal Takhat sahib, which has a Golden cover, and the *Beedh* of Damdama Sahib. Where there is any difference, it should be decided after consideration by making a special meeting. You should also take the opinion of other religious advisors.

Your Well-wisher-

(Correct) Jodh Singh

On 30-4-54, Sant Maan Singh ji Maur from village Chote submitted a long and wide three-page letter in the office of the Shiromani Committee, in which he expressed many doubts regarding the decision of the committee of five and Sacred *Aad Beedh* of Sri Kartarpur Sahib. A copy of this has been sent to Principal Jodh Singh ji on 11-7-54 and a request has been made for his reply on this. The reply by the Principal Sahib is also recorded below for the benefit of the readers, without any comment -

ੴ

Bhai Jodh Singh M. A.

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M. L. C.

Dated 14-7-54

Respected Secretary, Shiromani Gurdwara Parbandhak Committee

Received your Letter No: 3985/18-4 dated 11-7-54. I was very surprised to read this letter. Can any scholar write this kind of letter? The funny thing is that the Title of the letter is written as *"ਸਤਗੁਾਂ ਕਾ ਮੱਤ ਗੀਣ".* The word combinations are very different from the verses found in the Guru Granth Sahib. Does the writer mean that his letter should be considered as the verb of *"ਮਤਿ ਗੀਠੁ"?*

In front of the gathered of the *Sangat* in Kartarpur, there was no question as to which *Beedh* has been considered as Guru. The question was if a *Shudh Beedh* is to be printed, which *Beedh* should be considered authentic? You have mentioned the two first initiatives in paragraphs 1 and 10, from which it is clear that not only the Gurdwara Committee tried to revise the *Bani* with this *Beedh*, but the gentlemen who tried to print the *Shudh Beedh* before this one, also took the shelter of this *Beedh*.

It is correct that the word *'Pothi'* is used in the *Tatkara*. But at the time of the Seventh Guru, they started calling it Granth Sahib. While writing about the *Beedh* of Dehradun, the *Beedh* that went to Delhi with Baba ram rai ji, in the ancient *Beedhs*, S. G. B. Singh has written that there is a note in that *Beedh* which says that this *Beedh* was revised with the Granth Sahib of Fifth Guru. Sadly, I don't have any books with me, otherwise, I would have copied those words and sent them to you. But what I am writing, I am writing from memory. The correct words can be found in the book *'Pracheen Beedan'*. The term 'Guru' was used after the *Beedh* was enthroned.

The author is wrong to say that there are no *Bani* of the Sixth Guru in this *Beedh*. They exist.

The collections of the *Bani* were available in the form of sets before the Fifth Guru. But the whole *Bani* was not in one set. There are only 15 Raags in the *Pothis* of Baba Mohanji. The Fifth Guru tried to collect the entire *Bani* in one *Beedh*, which according to Sikh history was not done before him. Also, the grammatical rules used in the *Beedh* of Sri Kartarpur they were not used by all the first collectors. The rest of the doubts that they have raised, they raised on the basis that the *Beedh* of Kartarpur Sahib cannot be considered Guru Granth Sahib. No one has raised this debate. The support of other *Beedhs* has to be taken for the amendments of the *Bani* of Ninth Guru. That has been clarified in the (five-judge) decision.

The entire *Bani* that was written in the *Beedh* of Damdama Sahib is also present in this *Beedh*, except for the *Bani* of the Ninth Guru. Not in any other Set.

Your Well-wisher-

(Correct) Jodh Singh

From where did the shopkeepers continue to make amendments while printing *Beedhs*?

It seems important to mention here that while printing *Beedhs* the shopkeepers have also claimed and tried to modify and print the *Beedh* according to the Sacred *Beedhs* of Sri Kartarpur Sahib. The proof of this is the seals or writings on these *Beedhs*. In this regard, samples of three major printing houses are present: -

(a) They have been modified with great devotion and love by body, mind, and money with the Sacred *Beedh* of the Fifth Guru, Shri Guru Arjan Dev Ji, at Sri Kartarpur Sahib Ji and at Damdama Sahib. It is certain that this *Beedh* is almost *Shudh* as per the spellings as well.

Publisher: -

Shudh Gur *Bani* Taksal Sri Amritsar.

(b) This *Beedh* is refined according to the world-famous *Beedh* of Kartarpur Sahib and the *Beedh* of Damdama Sahib composed by The Fifth Guru, Shri Guru Arjan dev Ji, by the service and devotion of the server of the Guru *Panth* S.S. Charan Singh Shaheed. This *Beedh* was prepared with five years of hard work and is *Shudh* as per the spellings as well.

Publisher: -
Shudh Gur *Bani* Trust Sri Amritsar,
Guru Khalsa Press, Hall Bazar, Sri Amritsar.

(c) This *Beedh* has been refined with great effort and love as per the *Beedh* of Damdama Sahib and the Sacred *Aad Beedh* of Sri Kartarpur Sahib.

Publisher-
Servants of Satguru ji, ancient Servants who printed Gur *Bani;*
Rai Sahib Munshi Gulab Singh & Sons Lahore. The printing service was done at Mufid Aam Press Lahore.

(d) *ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ॥*

Aad Shri Guru Granth Sahib Ji
In the characters of the Tap,
it has been refined with

Sri Guru Granth Sahib ji Darbar Sahib at Kartarpur

and is better than all the Guru Granth Sahibs (which have been printed till now).
Printed by Rai Sahib Munshi Gulab Singh and Sons at their Mufid Aam Press Lahore.

It is clear from the above texts that there is no difference between the Sacred *Aad Beedh* of Sri Kartarpur Sahib and the historical *Beedh* of Sri Damdama Sahib. If so, how was it possible at the same time that the shopkeepers modified and printed the *Beedhs* with both historical and ancient *Beedhs*?

The fact is that the shopkeepers have been focusing on more personal gains instead of diligently improving and spending money on it. That is why, when the Shiromani Gurdwara Parbandhak Committee made real refinements with continuous six months of hard work, 733 mistakes of spellings were removed among the popular *Beedhs* in the market. The testimony

of Principal Jodh Singh ji and Dr. Ganda Singh ji is being given about the existence of these mistakes. That is why Chief Khalsa Diwan, in his resolution, praised the Shiromani Committee for completing this great work and Dr. Ganda Singh Ji, who was a member of the Committee of Five Judges at Sri Kartarpur Sahib, through a letter, whose copy was also sent to the Shromani Committee, expresses his views as follows: -

Dr. Ganda Singh,

Director of Archives

Patiala,

17-6-54

Respected Gentlemen,

The answers to the questions asked in your letter dated 14-6-54 are as follows: -

(1) The decision made in Sri Kartarpur on 30-5-54 is related to all the *Beedhs* that will be printed in the future, whether it is printed by the Shiromani Gurdwara Parbandhak Committee or any other organization or any shopkeeper.
(2) The decision regarding the order of mangals is applicable to the shopkeepers in the same way as it is on the Shiromani Gurdwara Management Committee…………
(3) … … … … … … … … … … …
… … … … … … … … … … …
(4) If we leave aside the differences in the order of Mangals, then the *Beedh* printed by the Shromani Committee is better than all the *Beedhs* printed by the shopkeepers. Being printed with the help of plates, there is no scope for printing errors.
(5) In the *Beedhs* printed by the shopkeepers, where there is a difference in the order of mangals, there are innumerable printing errors.

Sardar Thakur Singh,
137, Kamala Market,
New Delhi.
your servant

Das-
(Correct) Ganda Singh
(Director)

The above letter of S. Ganda Singh ji was sent to Sant Nishchal Singh ji, after reading it he wrote that the decision of S: Ganda Singh ji is correct and he agrees with it.

Also, when the above reply of Dr. Ganda Singh ji was sent to Principal Jodh Singh ji to express his views on this, the following reply was received from him on it: -

ੴ

Bhai Jodh Singh M. A.,

M. L. C.

Sarup Niwas Solan

Date 14-7-1954

Respected Gentlemen,

In your letter No. 3994/18-4 dated 11-7-54, there is a request that whatever S. Ganda Singh has written in his letter dated 17-6-54, my opinion on that is as follows: -

a. I agree with points (1) to (2).

\- - - - - - - - - - -
\- - - - - - - - - - -

c. Regarding (4) and (5) I can say that the *Beedh* printed by Shiromani Committee is very *Shudh*.

The *Beedhs* have been printed in many publishing houses before. I did not revise by reading all. So, I can't compare them. While printing in the typefaces, some of them break or fall off while printing and this is also the case with the letters. These mistakes cannot be found in the *Beedh* printed by the plates. (Shromani Committee has printed the *Beedh* through plates only).

Your Well-wisher-

(Correct) Jodh Singh

From all the above-mentioned considerations, it is clear that there is no difference of opinion about the order of *Gur Bani* in the Sri Guru Granth Sahib printed by the Shiromani Committee. The Chief Khalsa Diwan and other Sikh scholars of all persuasions have openly accepted the *Beedh* published by the Shiromani Committee as the most authentic. If any disagreement was expressed by the Chief Khalsa Diwan etc. it was only about the order of Titles of mangals and *Raags*, in this regard, after a thorough research, the scholars have unanimously decided that the order of the Titles of the mangals and *Raags* of *Beedh* printed by the Shiromani Committee is correct.

Because the Shiromani Committee has printed this *Beedh* according to the Sacred *Beedh* of Sri Damdama Sahib after refining it with the *Aad Beedh* of Sri Kartarpur Sahib only for the benefit of the *Sangat* and its offering cost has also been kept at only 30, the *Sangat* should consider the matter with the open heart and should not fall into any confusion.

Das- Secretary,

Shiromani Gurudwara Parbandhak Committee, Sri Amritsar.

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A few resolutions of the General Committee of the Shiromani Committee

On 9/7/53 at 9 o'clock in the morning, Singh Sahib Gyani Bhupinder Singh ji, Jathedar Achar Singh ji, S. Sarmukh Singh ji 'Chamak' Senior Vice President SGPC, Mr. Harnam Singh ji Secretary Shiromani Committee, and Prof. Harbhajan Hing ji reached Sri Kartarpur Sahib to have *darshan* of Sacred *Aad Beedh* and to see the order of Title of *Raags* and *Mangala Charan*. Gyani Pyara Singh Ji *Sukhi Pracharak* had already reached there and the Sacred *Beedh* was decorated in Sheesh Mahal. In the beginning, after taking Maharaj Ji's Hukamnama, this Hukamnama came on page 469(2): -

ਸੋਰਠਿ ਮਹਲਾ ੫

ਕਰਿਇਸਨਾਨਸਿਮਰਪ੍ਰਭੁਅਪਨਾ ....

After the *Hukamnama*, all the gentlemen tried with great care and determination to understand the writing style of Sacred *Beedh* from the beginning to the end and to consider the actual place of *Mangala Charan* (i.e., wherever it is placed before or after the Title of the *Raags*) and finally came to the conclusion without doubt that *Mangala Charans* in Sacred *Beedh* are always recorded first on the right side of the page and then the Title of the *Raag* and Gur *Bani* starts. It does not matter whether *Mangala Charans* are recorded first that it is written on the right side sometimes much higher than the Title of the *Raag*, sometimes a little higher, and sometimes equal to it. To confirm this, some tracings and notes were taken, in the presence of which it is impossible to draw any other conclusion against the above result.

The following resolution No. 1434 dated 20-7-53 was passed on the submission of the above report to the High Committee: -

"The report of the Granthi Sahib of Sri Harmandir Sahib and other gentlemen who came to have *darshan* of the *Beedh* of Sri Kartarpur Sahib was brought to the notice of the committee."

Subsequently on 30-11-53 the High Committee of the Shiromani Committee approved Resolution No. 1722 as follows: -

"Regarding the order of Mangala Charan in the Gutkas printed by the Shiromani Gurdwara Parbandhak Committee, Sardar Mool Singh Bagh Rama Nand, Amritsar's letter appeared and agreed that the order of Mangala Charan in the Gutkas should also be the changed according to the *Beedh* of Sri Guru Granth Sahib Ji published by the Shiromani Gurdwara Parbandhak Committee."

On 18-1-54 Mr. Ishar Singh Ji Majhail was elected as the President of the Shiromani Committee.

On 22-1-54, Granthi Sahibs Sri Harmandir Sahib and Jathedar Sri Akal Takht Sahib Amritsar re-examined this problem and decided as follows: -

Today on 22-1-54, on the permission of the President Shiromani Gurdwara Parbandhak Committee, to reconsider the order of Mangala Charan in Sri Guru Granth Sahib Singh Sahib Gyani Bhupinder Singh Ji, Singh Sahib Jathedar Achar Singh Ji, Sahib Jathedar Pratap Singh Ji, Singh Sahib Bhai Arjan Singh Ji and Singh Sahib Gyani Chet Singh Ji gathered in the office

of the Committee and unanimously reached the conclusion that the ideas given by them earlier in this regard are correct and the first decision of High Committee is correct in this regard.

Resolution No: 86 dated 31-1-54

According to Resolution No. 1505 dated 19-9-53 of the High Committee regarding the arrangement of *Mangala Charans* in *Beedh* of the *Aad* Guru Granth Sahib ji being printed by the Shiromani Gurdwara Parbandhak Committee through photo blocks, the decision approved in the meeting of religious advisors held on 9-10-53, after reading the relevant writings of the Granthi Sahibs of Harmandir Sahib and Jathedar Shri Akal Takht on 22-1-54, it was accepted that according to the ancient writing style of the Sacred *Beedh* of Sri Kartarpur Sahib, in the *Beedh* being printed in the Gurudwara Parbandhak press the order of Mangala Charan should also be the same as in the Sacred *Aad Beedh* of Sri Kartarpur Sahib i.e. Mangala Charan should be printed prior than the *Raag*.

General Committee Resolution No. 15 dated 17-2-57

Professor Satbir Singh presented the following resolution. Singh Sahib Jathedar Bachitar Singh Ji Jathedar Takht Sri Kesgarh Sahib confirmed this. The resolution was unanimously approved: -

"Today's general meeting of the Shiromani Gurdwara Parbandhak Committee appeals to the Sikh *Sangat* and the Sabha Societies that from now on they should print the holy book of Sri Guru Granth Sahib ji according to the *Beedh* printed by the Shiromani Gurdwara Parbandhak Committee which is refined by the Sacred *Aad Beedh* of Sri Kartarpur Sahib and the Historic *Beedh* of Sri Damdama Sahib. A list of the *Bani* printed before the Sacred *Beedh* printed by the Shiromani Committee, which are different from Sri Kartarpur Sahib and Sri Damdama Sahib *Beedh*, should be made and sent to the entire Sikh Sabha Societies so that they should make the corrections in the previously printed *Beedhs* according to this one for Shudh recitation *Bani*."

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The *Beedh* of Sri Guru Granth Sahib ji

printed by the Shiromani Committee

is according to the *Aad Beedh* of Sri Kartarpur Sahib and *Beedh* of Sri Damdama Sahib.

(From: Ravel Singh Ji Secretary, Shiromani Committee)

A letter has been published by the Secretary of the Chief Khalsa Diwan in their newspaper dated January 8, 1957. To clarify everything about this letter, it seems necessary to summarize the previous sentence.

Due to the continuous demands of the *Sangat*, the Shiromani Committee tried several times to start the printing of the Holy *Beedh* of Sri Guru Granth Sahib Ji, but the shopkeepers of the Market kept on not allowing them to go ahead. Finally, in 1951, this auspicious work was started.

With the idea of printing the authentic *Beedh*, the Shiromani committee decided to print the *Beedh* with a photo block. At this time the *Beedh* Printed by S. S.S. Charan Singh Ji 'Shaheed' was considered the purest in the market. In it, the entire *Bani* was printed in the same order as in the rest of the printed *Beedhs*, and the order is considered to be according to the order of the *Beedhs* of Sri Damdama Sahib.

Chief Khalsa Diwan, Shiromani Gurdwara Management Committee, and researchers of Sikh history have expressed many times that the original *Beedh* with Sri Damdama Sahib is not found, it is said to have disappeared during the *Great Ghalughara*. In such a situation, the question came before the Shiromani Committee as to from where the Gur *Bani* should be revised. At that time, the scholars of the Shiromani Committee and the Chief Khalsa Diwan agreed on this point that the *Bani* which is recorded in the *Beedh* of Sri Kartarpur Sahib should be revised according to the Sacred *Beedh* of Sri Kartarpur Sahib.

The Shiromani Committee assigned the duty of two of its gentlemen to refine the *Beedh* of Sri Kartarpur Sahib, who carried out this work by working hard for several months. Only the Shiromani Committee could have spent so much effort, never before this any Sabha society or any gentleman had given time for the refinement by having *Darshans* of this "*Aad Beedh*" continuously for so long.

During the revision of *Bani,* the difference between the order of mangals was also found in the *Beedhs* printed by the shopkeepers of *Bazar Mai Seva* and the *Beedhs* of Sri Kartarpur Sahib, which was also brought to the notice of Bhai Jodh Singh Ji, a prominent scholar of the Chief Khalsa Diwan (Principal Khalsa College Amritsar at that time) and the Shromani Committee decided to make the order of the Mangals according to the order of the *Beedh* of Kartarpur Sahib instead of the order of the previously printed *Beedhs*. At that time, Bhai Jodh Singh ji also gave the same opinion that according to the *Beedh* of Sri Kartarpur Sahib, Mangals should be printed before the Raags.

Since the Shiromani Committee had printed and prepared the Sacred *Beedh*, the shopkeepers of *Bazar Mai Seva* started looking for ways to raise issues against the Shiromani Committee. At that time, the Shiromani Committee was under the control of the Congress Sikhs and they were strongly opposed by the Akali Dal. These shopkeepers tried to make the Akali leaders their partners, but they did not agree to support them in this. I am personally aware of this because after some time I was dismissed from the Shiromani Committee for being a supporter of Akali Dal and I was working as the honorary secretary of Akali Dal and editor of 'Akali'. Gurdwara elections were on, I met a responsible gentleman from the newspaper of the Chief Khalsa Diwan and some shopkeepers of *Bazar Mai Seva* also thought that it was a great tool for propaganda against the Congress faction. If it is said that they have changed the content of the *Beedh* of Sri Guru Granth Sahib Ji. The target in front of them was not the opposition of the Congress Sikhs, but the idea was that instead of the pure *Beedhs* printed by the Shiromani Committee, the *Beedhs* printed by them to be offered to the *Sangat*. I was aware of all the circumstances, so like the rest of the Sikh newsmen, I also replied to them that such false propaganda would be extremely harmful to Sikhism and should not be promoted. That is why the Akali Dal did not protest against the Congress Sikhs anywhere in the Gurdwara elections over this matter.

Regarding the letter written by the Secretary of Chief Khalsa Diwan, I would request the Secretary of Diwan to keep all the resolutions of Diwan together and consider them, then they

would know how much opposition there is between these resolutions only. Do not these contradictory resolutions confirm the suspicion that Chief Khalsa Diwan is wrongly spreading poisonous propaganda against the Shiromani Committee.

Chief Khalsa Diwan wrote in Resolution No. 3861 dated 28-6-53 on the publication of *Beedh* by the Shiromani Committee: -

"Diwan appreciates the initiative of the Shiromani Gurdwara Parbandhak Committee, through which the committee accomplished the great work of printing the blocks by refining it through the Holy *Aad Beedh* decorated at Shri Kartarpur Sahib which is dictated by Sri Guru Arjan Dev Ji Maharaj and written by Bhai Gurdas Ji." In this resolution, Diwan also informed that "Because this matter relates to entire *Khalsa Panth* and all *Panthic* sects, whether they are *Kesdharis* or *Sehajdharis*, and the exact match of the Holy *Beedh* of Sri Guru Granth Sahib ji from the beginning "੧ੳ ਸਤਿਨਾਮੁ' to the end 'ਅਠਾਰਹ ਦਸ ਬੀਸ' with the *Beedh* present at Kartarpur Sahib, which is dictated by *Sri Guru Arjan Dev Ji Maharaj* and written by *Bhai Gurdas Ji,* is very important for the existence of Sikhism and the unity and welfare of the Sikhs."

In the same resolution, Diwan also expressed regarding the *Beedh* printed by the Shiromani Committee that "The order of Titles and mangals which is printed in this *Beedh* is different from the popular *Beedhs*, ... and the inaccuracies that are heard should be corrected according to the Sacred *Beedh* (meaning the *Beedh* of Sri Kartarpur Sahib)."

In all this resolution, Diwan has emphasized that the order of the Titles and mangals should also be according to the *Beedh* of Sri Kartarpur Sahib and the inaccuracies which are said to be there in the *Beedh* printed by the Shiromani Committee should also be corrected according to the *Beedh* of Sri Kartarpur Sahib.

Now, Diwan, in place of the *Beedh* of Sri Kartarpur Sahib, submitted a new resolution in opposition to the first one on November 3 to make improvements according to the *Beedh* done by Baba Deep Singh Ji.

After reading these two resolutions, the Secretary of the Chief Khalsa Diwan should himself tell which resolution of Diwan should be implemented. The Exact match of Gur *Bani* "with the Sacred *Aad Beedh* of Kartarpur Sahib is very important for the existence and unity and welfare of Sikhism" or according to their other decision.

Why did the Chief Khalsa Diwan have to change this decision? There were many inaccuracies left in the *Beedhs* printed by the shopkeepers of *Bazar Mai Seva*, which the Shiromani Committee corrected according to the *Beedhs* of Sri Kartarpur Sahib. As an example, in the *Aad Beedh* of Sri Kartarpur Sahib, after the Sahaskriti Salok of the First Guru there is clear *"੧ੳ"* after the Sloka Sahaskriti *'ਪੜ੍ਹ ਪੁਸਤਕ ਸੰਧਿਆ ਬਾਦੰ...'* and before the beginning of the sloka of the second Guru *"੧ੳ"* is written. But in the prints printed by the shopkeepers of *Bazar Mai Seva*, it *"੧ੳ"* is omitted. In the Sacred *Aad Beedh*, the *Shabad* is *"ਗੁਰਮਿਲਿਐਸਭਭੁਖਗਵਾਈ"* but in *Beedhs* printed by shopkeepers it is printed as *"ਗੁਰ ਮਿਲਿਐ ਭੁਖ ਗਵਾਈ".* Similarly, according to the *Beedh* of Sri Kartarpur Sahib, 733 corrections have been made in the *Beedhs* printed by the Shiromani Committee.

The Chief Khalsa Diwan used to understand that in the *Beedh* printed by the Shiromani Committee a few inaccuracies are still there and the *Bani* of the *Beedh* printed by the shopkeepers of *Bazar Mai Seva* is according to the *Beedh* in Sri Kartarpur Sahib. If this was not the case, Diwan would not have written "the inaccuracies left in the *Beedhs*" printed by the Shiromani Committee and would not have advised them to properly remove the inaccuracies according to the *Beedhs* of Sri Kartarpur Sahib.

When Diwan came to know that these inaccuracies were not in the *Beedhs* printed by the Shiromani Committee but in the *Beedhs* printed by the shopkeepers of *Bazar Mai Seva*, it changed its approach and stopped considering the *Beedhs* of Sri Kartarpur Sahib as the basis and on November 3, the report printed by Diwan was read out in the annual meeting and a new allegation was made against the Shiromani Committee that "The number of mangals has been increased by one, from 568 to 569". Does the secretary of Diwan not know that this *Mangal* is written in the *Beedh* of Sri Kartarpur Sahib and not in the *Beedhs* printed by the marketers!

The newspapers of Chief Khalsa Diwan write that "By comparing the Mangals and the Title of Raags of the *Beedh* of Damdama Sahib and the *Aad Beedh*, it becomes clear that the Mangals and the Titles of both the Sacred *Beedhs* are same." (Chief Khalsa Diwan's newspaper dated 20 December 1956 Page 2 Column 2).

If mangals are the same in both the *Beedhs*, then how can those *Beedhs* be the same as the *Beedh* of Damdama Sahib, in which one *Mangal* "੧ਓ" of the *Beedh* of Sri Kartarpur Sahib is missing and the order of *Mangals* of the *Beedh* is not same as the *Beedh* of Kartarpur Sahib. Chief Khalsa Diwan should have praised the Shiromani Committee for printing that one *Mangal* which was not printed in the prior prevailing *Beedhs* and which is in the *Beedh* of Sri Kartarpur Sahib and which is also in the *Beedh* of Sri Damdama Sahib. This complaint of Chief Khalsa Diwan reveals that Diwan has neither insisted on printing the Gur *Bani* as per the *Beedh* of Sri Kartarpur Sahib, nor is it willing to do it according to the *Beedh* of Sri Damdama Sahib, but its main aim seems to be to oppose the Shiromani Committee and support the shopkeepers of *Bazar Mai Seva* by all means.

The Secretary of the Chief Khalsa Diwan writes in point number three of his letter that the Chief Khalsa Diwan is not ready to accept as authentic any *Beedh* which is not printed as per the decision of the meeting dated 3rd November 1956, even if it is printed by the shopkeepers and by an organization.

This letter of the Secretary of Diwan is printed on page 13 of Diwan's own newspaper dated January 8, 1957, and on pages 2, page 17, and page 18 of the same newspaper, advertisements of three different shopkeepers are printed in which it is written that these *Beedhs* have been revised according to the *Beedh* of Sri Damdama Sahib. Does the secretary of Chief Khalsa Diwan not know that the *Beedh* which Chief Khalsa Diwan has decided on in the meeting on November 3, it is far away to refine the *Beedhs* according to that these shopkeepers didn't have *darshans* of that *Beedh* till the day and neither have they printed any *Beedh* after the decision of Diwan. The *Beedh* of Damdama Sahib is said to have disappeared. How did these shopkeepers have *darshans* of that *Beedh* and when and where did the process of refinement take place?

The offering price of these *Beedhs* is also written up to 60.

Is the opposition of the Shiromani Committee happening because the committee has kept the price of *Beedhs* at 30 and 24 and the order of *Bani* in the *Beedhs* printed by it is according to the *Beedhs* of Sri Damdama Sahib and the order of the *Mangals* is according to the *Beedh* of Sri Damdama Sahib and Sri Kartarpur Sahib?

Diwan secretary complains that "Pointing towards the meeting held on November 3, 1956, it has been said that the Chief Khalsa Diwan is misleading by calling meetings."

Regarding the printing of Sri Guru Granth Sahib Ji, some prominent scholars have been invited and their opinion has been taken. But Diwan considered it appropriate to make such a decision by calling a public meeting of the employees and supporters of his college, orphanage, and other *ashrams* on November 3. My colleagues and I had arrived at Khalsa College that day to give away the prizes by the Shiromani Committee to the winning teams of Khalsa schools in the tournament held during Diwali and there the announcement was made that Diwan has ordered the professors and other employees of the college to attend the meeting on November 3. In such a meeting, such decisions have never taken place and cannot take place in the future as well. With the same thought, representatives of Shiromani Akali Dal, Shiromani Committee, Khalsa Dal, Nirmal Maha Mandal, Udasin Maha Mandal, Bada Dal etc. did not participate in this meeting. But yes, Baba Partap Singh Ji Namdhari and some other such gentlemen arrived there on the invitation of Diwan who had fundamental disagreements about Guru Granth Sahib Ji being enthroned.

On the other hand, from the Shiromani Committee, with the deputation of the Chief Khalsa Diwan, a meeting of scholars was convened by the committee of gentlemen who met the Pradhan Sahib Shiromani Committee, in which the following gentlemen participated: -

1. Singh Sahib Gyani Bhupinder Singh Ji Head Granthi Sri Darbar Sahib. 2. Singh Sahib Jathedar Achar Singh Ji Jathedar Sri Akal Takht Sahib. 3. Singh Sahib Gyani Chet Singh Ji Granthi Sri Darbar Sahib. 4. Singh Sahib Gyani Arjan Singh Ji Granthi Sri Darbar Sahib. 5. Singh Sahib Jathedar Fauza Singh Ji Jathedar Takht Sri Kesgarh Sahib. 6. Sant Teja Singh 7. Gyani Niranjan Singh, Patiala Wale 8. Gyani Sardul Singh, Jalandhar. 9. Principal Ganga Singh Ji. 10. Sant Nishchal Singh Ji.11. Bawa Harkrishna Singh Ji Principal Sikh National College Kadian. 12. Dr. Ganda Singh ji Historian. 13. Principal Sahib Singh Ji Shaheed Sikh Missionary College. 14. Gyani Gurbachan Singh Ji Khalsa Bhindra Wale.

According to the unanimous decision of these gentlemen, the Pradhan Sahib Shiromani Committee has appointed gentlemen like S. Sahib Singh, a Gur *Bani* seeker, Bawa Harikrishan Singh, a deep thinker, and Justice S. Harnam Singh, who understood such nuances to judge the differences between them and after very deep and extensive research, they unanimously decided that the order of *Mangala Charans* of Sacred *Beedh* printed by the Shromani Committee is according to the *Aad Beedh* of Sri Kartarpur Sahib, therefore it is correct.

It will also be useful to inform the *Sangat* that the Chief Khalsa Diwan, the Shiromani Committee, and other research gentlemen agree hundred percent that the order of Mangala Charans of the Sacred *Aad Beedh* of Sri Kartarpur Sahib and the *Beedh* of Sri Damdama Sahib is the same.

The *Sangat* themselves should guess whether these kinds of meetings are not being conducted by Chief Khalsa Diwan to mislead?

The Secretary of Diwan objected that the order of *Mangals* in the *Beedh* printed by the Shiromani Committee was not correct. Scholars have clearly given the opinion that the order of *Mangals* in the *Beedhs* printed by the Shiromani Committee is according to the *Beedh* of Sri Kartarpur Sahib.

This decision was not given only by the scholars of today, but before this, Maharaj Sri Guru Teg Bahadur Ji and Sahib Sri Guru Gobind Singh Ji have also stamped this same order.

Not one but hundreds of such *Beedhs* of ancient writings are present in various places in which *Mangals* are written before the *Raags* everywhere. It will be sufficient to quote only two *Beedhs* here.

1. Bhai Haridas Ji was a Sikh of Sri Guru Teg Bahadur Ji and he has been the scribe of Sahib Sri Guru Gobind Singh Ji. In the beginning of the *Beedh* written by him is the *Nisan* of the Ninth Guru and at the end he himself has written-

   "ਗ੍ਰੰਥ ਸੰਪੂਰਨ ਹੋਆ ਲਿਖਿਆ ਹਰਿਦਾਸ ਲਿਖਾਰੀ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ

   ਸਿੰਘ ਜੀ ਦੇ ਲਿਖਾਰੀ ਲਿਖਿਆ। ਭੁਲ ਚੁਕ ਹੋਵੇ ਸੋ ਸੋਧਨਾ ਗੁਲਾਮ ਪਤਿਤੁ

   ਅਘਪਤਤੁ ਮਹਾਂ ਪਤਤ ਹਰਿਦਾਸ ਲਿਖਾਰੀ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦਾ।"

   From these words one can guess the sincerity of the writer and devotion to Guru. In the Above-mentioned *Beedh* written by him, the *Mangals* are clearly written before the *Raags* according to the *Beedhs* published by the Shiromani Committee.

2. Similarly, the *Beedh* with the signature of Dasam Patshah Ji is decorated in the Sikh Reference Library, whose order of mangals is exactly the same as the *Beedh* published by the Shiromani Committee, Mangals are written before the Raags.
   On the other hand, the order of Mangals in the other printed *Beedhs* is not according to any authentic *Beedhs*, nor is the *Bani* of these *Beedhs* consistent with any historically authentic *Beedhs*.

Scholars correctly describe the order of *Mangals* in the *Beedh* printed by Shiromani Committee; *Beedhs* with the signatures of Sahib Sri Guru Teg Bahadur Ji and Guru Gobind Singh Ji Maharaj also follow this order. In such a situation, Chief Khalsa Diwan sometimes takes one decision to arrange the *Mangals* according to the *Beedhs* printed by the shopkeepers of *Bazar Mai Seva* and if that decision does not help the shopkeepers, then take another decision.

By testing the *Beedh* printed by the Shiromani Committee from the quality of the *Beedhs* printed by these shopkeepers and propagandizing by writing that the Shiromani Committee has printed a different type of *Beedhs*, they have changed the *Bani,* etc, how can this sound good?

The secretary of Diwan writes in number (6) that "Chief Khalsa Diwan has not yet filed a lawsuit in any court regarding this matter and has not decided to do so." It is true that Diwan itself did not file the case, but the case has been filed through someone else. The gentleman who wrote the lawsuit has stated that two gentlemen of the Chief Khalsa Diwan met him to pursue it but they expressed their inability to do so.

In the next section, the Secretary of the Chief Khalsa Diwan writes that the Shiromani Committee has not fulfilled the contract with them.

The Shromani Committee has made every effort to follow whatever decisions have been taken and if there has been any hindrance in implementing them, it has been done according to the submission of the scholars as they have given their opinion. Chief Khalsa Diwan first decided to arrange the *Mangals* according to the *Beedh* of Sri Kartarpur Sahib, they also propagated against the Shiromani Committee that the committee is not doing this arrangement according to the *Beedh* of Sri Kartarpur Sahib, but when it was proved that the order of *Mangals* in the *Beedh* printed by Shromani Committee is the same as the *Beedh* in Sri Kartarpur Sahib, so Diwan kept aside all his previous decisions and went on the other way. The Shiromani Committee has been trying to get the full cooperation of the Chief Khalsa Diwan in the matter of printing of Sri Guru Granth Sahib. Bhai Jodh Singh's opinion to arrange the *Mangals* according to the Sacred *Beedh* of Sri Kartarpur Sahib was taken first and according to his opinion, these *Mangals* were printed.

Then Chief Khalsa Diwan started the agitation against this and started saying that the opinion of scholars should be taken to print the *Mangal* according to the *Beedh* of Sri Kartarpur Sahib. Opinions were taken, meetings were held, and sometimes the scholars of Chief Khalsa Diwan and the scholars of the Shiromani Committee went to have *darshans* of the *Beedh* of Sri Kartarpur Sahib. When Pradhan Sahib Shiromani Committee appointed a committee of Mr. Sahib Singh, Bawa Harkishan Singh and Justice Mr. Harnam Singh Ji, Chief Khalsa Diwan representative Sohan Singh Ji said that from the first committee of five (Sant Nishchal Singh, Principal Jodh Singh, Dr. Ganda Singh, Mahant Bhagat Ram, and Jathedar Puran Singh Ji Nihang) only the two gentlemen Sant Nishchal Singh Ji and Doctor Ganda Singh Ji have given authority to the Shiromani Committee to print *Mangals* in this way, at first a unanimous decision from these five should be taken, otherwise the majority should be in favor of it. After this, Jathedar Puran Singh ji and Mahant Bhagat Ram ji also expressed their agreement with this proposal in writing. Thus, the agreement of four out of five was obtained, but on the other hand, Chief Khalsa Diwan went further. It left out the name of the *Beedh* of Sri Kartarpur Sahib and took another decision on November 3, against its own earlier decisions.

How can one be satisfied when their only goal is to oppose?

Chief Khalsa Diwan had adopted the same behavior while opening the space of the *Parkarma* of Sri Darbar Sahib, which Diwan is now adopting regarding the printing of the Beedh of Sri Guru Granth Sahib. Diwan's newspapers continued to agitate that the Shiromani Committee members were disrupting the *Ardas*. In the *Ardas* it is said as "*Chonkian Jhande Bunge Jugo Jug Attal*" but the Akalis are removing the *Bunge*. Resolutions were passed by Diwan from many places, various sharp and objectionable words were also used. The Dewan became silent as the service of the *Parkarma* was started by the Sant Ji. A part of the *Parkarama* is to be built by Sri Darbar Sahib, the service on that side has started, Diwan's newspaper has now started writing again that the stones of old bricks are being used under the floor. Any objection had to be made!

The engineers of the Shiromani Committee and those who have experience in bricks are of the opinion that these stones are strong, but Diwan is of the opinion that these stones are weak. These are weak because this service is being conducted by the Shiromani Committee.

Mr. Master Tara Singh ji also kept trying to somehow satisfy the Chief Khalsa Diwan and not to waste the nation's time in such disputes, but he also could not succeed in this task.

Instead of doing constructive work, Diwan has considered opposition to the Sacred *Beedh* published by the Shiromani Committee, opposing the service of the Shiromani Committee in the *Parkarma* as constructive work. In such a situation, one can only pray at the feet of *Satguru Sacha Patshah* that He blesses us all so that we can do some constructive work for the advancement of the nation instead of getting into these conflicts among ourselves.

(From 'Gurdwara Gazette', February 1957)

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Why this unreasonable opposition

from the Chief Khalsa Diwan?

[Principal: Harbhajan Singh Ji]

On the occasion of Diwali on 3-11-56, by passing another new resolution that is different from its previous resolutions, Chief Khalsa Diwan and its newspapers have become badly entangled in a business of strange anti-self-writings and arguments. Come on! Let's examine their writings and strategies carefully: -

(1) On 30-5-56, the editor of *Khalsa Samachar*, the newspaper of the Chief Khalsa Diwan, wrote a long and broad letter to the Shromani Committee after the publication of the *Beedh* by the Sharmani Gurdwara Parbandhak Committee. In it, he himself writes- ".... we should not go according to anyone's opinion, while we have the Sacred *Aad Beedh* prepared by the Fifth Guru Himself. Why proof is required for what we can see already? ....In my humble opinion, we should not take any such step which will harm the authenticity of Sacred *Aad Beedh*."

(2) Now see Chief Khalsa Diwan Resolution No. 3861 dated 28-6-53

"a) Diwan appreciates the initiative of the Shiromani Gurdwara Parbandhak Committee, through which the committee accomplished the great work of printing the blocks by refining it through the Sacred *Aad Beedh* present at Shri Kartarpur Sahib which is dictated by *Sri Guru Arjan Dev Ji Maharaj* and written by *Bhai Gurdas Ji*. Fixing the price below the actual preparation cost and printing the *Beedh* as it is without any changes is undoubtedly a very commendable and appreciable service.

b) Because this matter relates to entire *Khalsa Panth* and all *Panthic* sects, whether they are *Kesdharis* or *Sehajdharis*, and the exact match of the Holy *Beedh* of Sri Guru Granth Sahib ji from the beginning *"੧ੳ ਸਤਿਨਾਮੁ'* to the end *' ਅਠਾਰਹ ਦਸ ਬੀਸ'* with the *Beedh* present at Kartarpur Sahib, which is dictated by *Sri Guru Arjan Dev Ji Maharaj* and written by *Bhai Gurdas Ji,* is very important for the existence of Sikhism and the unity and welfare of the Sikhs. Therefore, the Shiromani Gurdwara Parbandhak Committee is strongly requested to hand over this matter to the religious advisors of the committee and Diwan for a fair and effective investigation of all differences and take a report from them soon

> but after thorough research and consideration and make appropriate corrections, so that the current discussion ends.......”

According to the demand made in the above resolution, the scholars of the Shiromani Committee and the Chief Khalsa Diwan gathered at Sri Kartarpur Sahib on 9-10-53 and after thoroughly investigating the *Aad Beedh* of Sri Kartarpur Sahib, the decision was made based on the said *Beedh*.

Then on 19-4-54, at Nirmal Chhatar, Chowk Crori, Sri Amritsar, the Chief Khalsa Diwan organized a large meeting of saints, mahants etc. A few hours before the start of this program, a formal message was sent to the Shiromani Committee to join the meeting. S. Ishar Singh Ji Majhail, who was the president of the Shiromani Committee at that time, along with some of his colleagues attended the said meeting. The minds of the gentlemen who were present at the meeting were greatly disturbed by many misconceptions about the Shiromani Committee. But when Chief Khalsa Diwan's self-contradictory resolutions were read out in the meeting and the correct position of Diwan was revealed, the people present there were stunned and the position of Diwan became laughable. The assembled *Sangat*, which included the President and secretary of Diwan, Sant Jawala Singh Ji *Harkhowal* and Sant Teja Singh Ji, etc. unanimously decided that the basis for testing the *Beedh* printed by the Shiromani Committee should be the authentic *Aad Beedh* of Sri Kartarpur Sahib. So, further discussion should be done on 9-5-54 after thoroughly investigating the Sacred "*Aad Beedh*".

Finally, this meeting was held on 9-5-54 in Sri Kartarpur Sahib, in which Principal Jodh Singh Ji, Dr. Ganda Singh Ji, and Sant Nischal Singh Ji, etc. a committee of five was elected so that they would give a decision on the basis of *Aad Beedh*. Even at that time, the editor of Diwan’s newspaper wanted to avoid considering the *Aad Beedh* of Sri Kartarpur Sahib as the base, but Principal Jodh Singh made it clear there that he would join the committee of five only if the decision be taken on the basis of the Sacred *Aad Beedh* of Sri Kartarpur Sahib. In a later letter dated 24-9-54, Principal Sahib has not only accepted this but has also given the account that “…………...........Other organizations or individuals who do not consider the *Beedh* of Sri Kartarpur as authentic are related to the *Bhasaud Diwan* who brought up the *Ragmala* dispute .... "

What is the position of the Chief Khalsa Diwan about this point after passing a resolution on 3-11-56 contrary to their earlier resolutions and is it not applicable to them now? The *Sangat* themselves should see this and think about it.

The interesting thing is that on one hand, Chief Khalsa Diwan has been insisting on the Shiromani Committee to implement the decisions made on the basis of the *Aad Beedh* of Sri Kartarpur Sahib according to their vision and on the other hand, now they refrain to consider the "*Aad Beedh*" as a basis for printing. We ask whether Diwan has any responsibility and duty to agree on the joint decisions or not.

Now Diwan has gathered some of his supporters on Diwali 3-11-56 and passed a resolution calling it a sectarian decision, the real motive of which is nothing more than that the *Beedhs* which till now have been impurely printed by the shopkeepers in the market, only those should be accepted as authentic. In fact, it has been the effort of Diwan since the beginning that the shopkeepers should not be disturbed in any way. This is the reason that while Dr. Ganda Singh ji and Principal Jodh Singh ji etc. gentlemen have admitted that the *Beedh* printed by the

Shiromani Committee are undoubtedly more authentic than the *Beedhs* printed in the market till now, whereas the Chief Khalsa Diwan, despite the repeated writings of the Shiromani Committee, have not written even a single letter against the inaccuracies being printed by the shopkeepers. Rather, the impurity which was due to the lack of effort of the shopkeepers in the popular printed market *Beedhs* and which has been corrected by the Shiromani Committee, Diwan's newspaper, and other selfish gentlemen are misleading the *Sangat* by saying that the Shiromani Committee has put the inaccuracies in the Sacred *Beedh*. A strange thing in this age of propaganda!

The newspapers of Chief Khalsa Diwan are now busy spreading misunderstandings against the Shiromani Committee and writing anti-self-contradictory articles in each of their papers. As proof, we are giving some references from Diwan's own newspapers. In the main article of the paper of December 20, the editor of the newspaper wrote that "*Kalgidhar Patshah Ji*, while transferring the Sacred *Aad Beedh* (the Sacred *Beedh* of Sri Kartarpur Sahib) in its Damdami form, exemption from the *Pathantars* which He did in the capacity of being *Satguru*, if we take a closer look at the rest of the *Beedh*, it is the exact copy." Further, as proof of this, the learned writer has written again after giving some evidence, "The Sacred *Aad Beedh* of Sri Kartarpur Sahib and the *Beedh* of Damdama Sahib, both are the exact copy of each other and there is no special difference, except for the *Pathantars* differences." But even if these *Pathantar* differences are there in reality, how many and which ones are there, need to be judged. History is completely silent on this. The same newspaper goes ahead and opposes it. To call a *Bani* printed by the Shromani Committee inaccurate by comparing it with the *Beedhs* printed by shopkeepers, which are not compatible with the *Aad Beedh* and the *Beedh* of Damdama sahib, is such a baseless and jealous accusation from an organization, which sincerely works unbiased, to the other one doesn't seem good. This is a way of doing injustice to the people for the benefit of the shopkeepers.

Now the thing to see and consider is that this newspaper of Diwan clearly does not consider any difference between the *Beedh* of Sri Kartarpur Sahib and "*Damdami Beedh*" except for some *Pathantars*. This is a good thing only if they do not change their comment again as before. It is clear from the above statement that if there is any difference between the two historical *Beedhs* of Sri Kartarpur Sahib and Damdama Sahib, then it is only with regard to a few texts, not at all with regard to the order of *Raags* and mangals. From this, it also became clear that whichever *Beedhs* were copied from the historical *Beedh* of Damdama Sahib, the order of Titles of the *Raags* and *Mangals* is correct only if they are compatible with the Sacred *Beedh* of Sri Kartarpur Sahib, because no difference has been found in the order of *Mangals* and Titles of *Raags* in the *Aad Beedh* and *Damdami Beedh*. But the order of Titles of *Raags* and *Mangals* being printed by the shopkeepers so far is not in accordance with the order of the Titles of *Raags* and *Mangals* of the Sacred *Beedh* of Kartarpur Sahib. Then how can it be that the *Beedhs* being printed by the shopkeepers are said to be compatible with the historical *Beedh* of Sri Damdama Sahib, while their *Mangals* are not according to the *Aad Beedh* of Sri Kartarpur Sahib? And how can it be accepted that the *Bani* of popular *Beedhs* printed by the shopkeepers is *Shudh* and the *Beedh* printed by the committee according to the *Beedh* of Sri Kartarpur Sahib is inaccurate? By associating the impure *Beedhs* printed by the shopkeepers with the holy name of Sri *Dasam Patshahji and* calling these impure *Beedhs* the form of "250 years old *Beedhs* which were enthroned", to what extent it is a good thing for an organization like Chief Khalsa

Diwan to mislead the *Sangat* and doing such activities of shame and insistence to cover up the mistakes in these *Beedhs*, let the readers decide for themselves.

The same newspaper goes further and writes that " The *Damdami Beedh* which is popular in the Sikh *Panth* for two and a half hundred years, which is in accordance to the *Aad Beedh*, in that *Mangals* and the Titles of *Raags* are same... After comparing the *Aad Beedh* and *Damdami Beedh*, it has become clear that the *Mangals* and the Title of *Raags* in both the Sacred *Beedhs* are written in the same way. Where the Title comes first in *Aad Beedh*, in *Damdami Beedh* also, the Title comes first. Where in *Aad Beedh*, *Mangal* is written first because it is written above, in *Damdami Beedh* also, *Mangal* is written first, followed by Title."

It is clear from the above text that due to the disappearance of the Sacred *Beedh* of Damdama Sahib, the writers refer, quote, and rely on the *Beedhs* which are popular in the *Panth* and printed by the shopkeepers. Challenging the claim made by the shopkeepers that the order of Titles and the *Mangals* of the *Beedhs* published so far by the shopkeepers is same with the *Beedh* of Damdama Sahib, we give some examples below, from which it will be clear that in the Sacred *Aad Beedh* of Sri Kartarpur Sahib, the *Mool Mantar* clearly starts in the upper line on the right side, but in the *Beedhs* printed by the Shopkeepers, it is printed below or later than the Title of the *Raag*, this shows that the *Beedhs* printed by the Shopkeepers are not in accordance to *Damdami Beedh*: -

(a) ਰਾਗੁ ਮਾਝ ਚਉਪਦੇ ਘਰੁ ੧ ਮਹਲਾ ੪ (ਪੰਨਾ ੯੪) (b) ਰਾਗੁ ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੪ (ਪੰਨਾ ੯੮੪), (c) ਕੇਦਾਰਾ ਮਹਲਾ ੪ ਘਰੁ ੧ ਚਉਪਦੇ (ਪੰਨਾ ੧੧੧੮), (d) ਰਾਗੁ ਭੈਰਉ ਮਹਲਾ ੧ ਘਰੁ ੧ ਚਉਪਦੇ (ਪੰਨਾ ੧੧੨੫), (e) ਰਾਗੁ ਬਸੰਤੁ ਮਹਲਾ ੧ ਘਰੁ ੧ ਚਉਪਦੇ ਦੁਤੁਕੇ (ਪੰਨਾ ੧੧੬੮), (f) ਆਸਾ ਘਰੁ ੧੧ ਮਹਲਾ ੫ (ਪੰਨਾ ੪੦੩), (g) ਆਸਾ ਮਹਲਾ ੩ ਅਸਟਪਦੀਆ ਘਰੁ ੨ (ਪੰਨਾ ੪੨੨), (h) ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੩ ਘਰੁ ੧ (ਪੰਨਾ ੪੯੦), (i) ਰਾਗੁ ਸੂਹੀ ਬਾਣੀ ਸੇਖ ਫਰੀਦ ਜੀ ਕੀ (ਪੰਨਾ ੭੯੪), (j) ਰਾਗੁ ਗੋਂਡ ਮਹਲਾ ੫ ਚਉਪਦੇ ਘਰੁ ੨ (ਪੰਨਾ ੮੬੨), (k) ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੫ ਦੁਪਦੇ (ਪੰਨਾ ੯੮੭)

In the same newspaper of Diwan, an article was published on the date 28-6-56 under the greatness of maintaining the integrity of Sri Guru Granth Sahib Ji, all the rights of this content were reserved by the author. Then a similar article was published by a Bombay weekly newspaper on 27-1-57 after it was sent to them by the Chief Khalsa Diwan. In it, the respected author of the article, who holds a special position and importance in the Chief Khalsa Diwan, writes,"........ Coming here, we get another strong proof of the survival of this *Bani* in its absolute form of *Dhur Ki Bani.* When we see that when Sri Guru Dasam Patshah asked for this *Beedh* (the *Aad Beedh* of Sri Kartarpur Sahib), but when He did not get it, he recited *Dhur Ki Bani* through his experience, which is exactly the same as the first *Beedh*. There was no difference found on comparing the both……"

Now the *Sangat* themselves can discuss and tell which position of Diwan should be considered correct. Sometimes Diwan decides that the existence of Sikhism and the unity and welfare of the sect depends on the fact that the *Beedh* printed by the Shiromani Committee should be "exactly the same" as the Sacred *Beedh* of Kartarpur Sahib. Sometimes it is decided that *Beedh* should be compatible with the *Bani* written by the *Dasam Patshah* Ji, then it is said that there is no difference between *Damdami Beedh* and *Aad Beedh* except for some *Pathantars*. Now in the above passage, it is written that when the *Damdami Beedh*, which was pronounced by Sri Guru Gobind Singh ji from his own experience, was matched with the *Beedh* of Sri Kartarpur Sahib, both the *Beedhs* were identical in every way and there was no difference.

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The wise say that the truth is revealed even after tearing a hundred folds. Finally, the Chief Khalsa Diwan clearly agreed that the '*Aad Beedh*' of Sri Kartarpur Sahib and the 'Damdami' *Beedh* are the same. Then what is the dispute about? And how is there any difference between the *Beedh* printed by the committee according to the Sacred *Beedh* of Sri Kartarpur Sahib and *Damdami Beedh* or its copies?

We ask again what was the need for Diwan to pass this resolution of 3-11-56 in the existence of their first resolution of 28-6-53? When the Shiromani Committee printed the *Beedh* after refining it with the *Beedh* of Sri Kartarpur Sahib, then what kind of opposition is there? Then, why are advertisements of impure *Beedhs* being printed by shopkeepers, which do not match with the above two historical *Beedhs*, being printed in Diwan's newspapers? To what extent such kind of activities of Diwan are valid and appropriate? It should have been that Chief Khalsa Diwan would have helped the Shiromani Committee in every way in printing *Shudh* and inexpensive Gurmat literature with which the *Panth*'s long-standing desire and lack of Gurmat literature would have been fulfilled, but we regret that Diwan seems to have fallen into the trap of some self-interested people and his employees in such a way that they are not only damaging their own position by making every new resolution but also knowingly becoming a part of the crime of selling the impure *Beedhs* printed by the shopkeepers at high rates.

In the newspapers of Diwan, a lot of emphasis is being placed on the fact that "*Damdami Beedh*" was enthroned by Dasam Patshah. Who is opposing it?

After thoroughly having a look at the whole discussion above the result that: -

1. According to the resolutions of Diwan and the writings of his newspapers, *Aad Beedh* and *Damdami Beedh* are the same. We agree with this one hundred percent.
2. Because both the Sacred *Beedhs* are the same and the Shiromani Committee has refined and printed the *Beedhs* in accordance with the *Beedh* of Shri Kartarpur Sahib. Therefore, it was also the same as *Damdami Beedh*.
3. Since the *Bani* and *Mangals* of the *Beedhs* printed by the shopkeepers are not the same as the *Aad Beedh* of Sri Kartarpur Sahib, they cannot be said to be copies of the *Damdami Beedhs*. So, they are impure.
4. If Diwan stands by its first resolution and the above-mentioned writings from its newspapers, then there is no fundamental difference left between Diwan and the Shiromani Committee regarding the authenticity and printing of Guru Granth Sahib Ji.
5. The arrangement of *Raags* etc. of Sacred *Beedh* printed by the Shiromani Committee through photo blocks is exactly according to the Sacred *Aad Beedh* of Sri Kartarpur Sahib and Sri Damdama Sahib.
6. The discussion about the authenticity of Sri Guru Granth Sahib Ji is not a trivial matter, so bringing it into newspaper discussion and writing emotional and provocative articles is very harmful.

Can we hope that the wise and responsible gentlemen of Diwan will consider firmly in the light of the resolutions passed by them from time to time and the articles are written by them and that they will take no step regarding the printing of *Beedh* because of the stubbornness and unreasonable opposition of the Shiromani Committee, according to their own words, as it will be harmful for "the existence of Sikhism and the unity and welfare of the sect?"

(Gurdwara Gazette, February 1957)

The *Beedhs* of the first edition

are not compatible with the Sri Damdama Sahib Wali *Beedh*!

(From- S. Ravel Singh Secretary Shiromani Committee)

So far, the printing of Punjabi in the printing houses needs to be managed so well that there could be no mistakes in it. Even at the time of printing Sri Guru Granth Sahib ji, despite great efforts, many inaccuracies remain. Whenever a shopkeeper published a copy of Sri Guru Granth Sahib Ji, other shopkeepers would find inaccuracies in it and propagate it against each other through huge advertisements. When the Shiromani Committee started its efforts to print Sacred *Beedh* in its printing house, keeping this problem in mind, it was decided that among the *Beedhs* printed by the shopkeepers, the purest *Beedh* would be chosen and the remaining inaccuracies in that *Beedh* would be refined according to the Sacred *Beedh* of Sri Kartarpur Sahib. After refining it accordingly, a photo of each page should be taken and then blocks of each photo be made which will be used further in the printing process. In this way, there will be no inaccuracies left at the time of printing, and according to the first *Beedh*, if any inaccuracy remains to be corrected, whenever it is detected, it will be corrected in the blocks themselves.

The same decision was accepted by the Shiromani Committee. 733 corrections had to be done in the *Beedh* which was considered to be the authentic one in accordance to the Sacred *Aad Beedh* of Shri Kartarpur Sahib. As an example, in that *Beedh*, like the rest of the *Beedhs* in the market, the verse was *"ਗੁਰ ਮਿਲਿਐ ਭੁਖ ਗਵਾਈ"* page 732. According to the Sacred *Beedh* of Sri Kartarpur Sahib, this verse is inaccurate. The correct verse is *"ਗੁਰ ਮਿਲਿਐ ਸਭ ਭੁਖ ਗਵਾਈ "*. This verse has been edited by the Shiromani Committee according to the Sacred *Aad Beedh* of Sri Kartarpur Sahib. In this way, in the *Aad Beedh* of Sri Kartarpur Sahib, the *sloka Sahaskriti* of the First Guru, *"ਪੜਿ ਪੁਸਤਕ ਸੰਧਿਆ ਬਾਦੰ ",* is clearly followed by the *"ੴ"* but in the printed *Beedhs*, *"ੴ"* is not added. The Shiromani Committee has added *"ੴ"* according to the *Beedh* of Sri Kartarpur Sahib. 733 such corrections have been made.

In the *Beedhs* of Sri Guru Granth Sahib ji printed by the shopkeepers, the Mool Mantar is printed somewhere before the *Raags* and somewhere after it. This order is not in accordance with the Sacred *Beedh* of Sri Kartarpur Sahib. For this, as the Shiromani Committee has refined the other inaccuracies in the first *Beedhs* according to the *Beedhs* of Sri Kartarpur Sahib, at the same time, according to the opinion of Sikh scholars, the order of the *Mool Mantar* is also corrected according to the Sacred *Beedh* of Sri Kartarpur Sahib.

When the Shiromani Committee started printing the Sacred book of Sri Guru Granth Sahib Ji and it reached the *Sangat*, the *Sangat* appreciated this work of the Shiromani Committee, keeping in mind its clean printing, good paper, and cost-effective offering. The first shopkeepers who printed the *Beedhs* of Sri Guru Granth Sahib Ji also suffered loss from this, instead of admitting their inaccuracies, to express their protest they started propagandizing that

the Shiromani Committee had changed the verses of Sri Guru Granth Sahib Ji and the order of *Mangals* has also been changed.

Common Sikhs have not had *Darshans* of the Sacred *Beedh* of Sri Kartarpur Sahib, so many were misled by this propaganda of shopkeepers.

No other Sabha society has fallen prey to these shopkeepers, but Chief Khalsa Diwan has certainly changed many tactics to help them, which have been mentioned in detail in the first article.

To decide which *Beedh* is authentic and which one is in accordance with the authentic *Beedh* of Sri Damdama Sahib, a lot of thorough thinking is needed.

The sequence of verses in the Sacred *Beedh* printed by the Shiromani Gurdwara Parbandhak Committee and the *Beedhs* of Sri Guru Granth Sahib ji printed before is the same. There is no change in it. Sikh Scholars and Sikh Sabha Societies agree that there is no difference in the order of *Mangala Charans* of the Sacred *Aad Beedh* of Sri Kartarpur Sahib and the *Beedh* of Sri Dasdama Sahib and as many verses are recorded in the Sacred *Beedh* of Sri Kartarpur Sahib exactly same verses are recorded in the *Beedh* of Sri Damdama Sahib.

All the researchers and scholars agree with this point that the original *Beedh* with Sri Damdama Sahib is said to have disappeared during the *Great Ghalughara*. The scholars of Chief Khalsa Diwan and Shiromani Committee previously had the opinion that in such a situation, the correction of *Bani* should be done according to the Sacred *Beedh* of Sri Kartarpur Sahib and the order of Manglas should be according to the Sacred *Beedh* of Sri Kartarpur Sahib, which must be exactly same as the *Beedh* of Sri Damdama Sahib.

That is why, to keep the same order, the exact copy of the decision made by the joint Sikh scholars is added further. Among these scholars are religious advisors of the Shiromani Committee and Chief Khalsa Diwan.

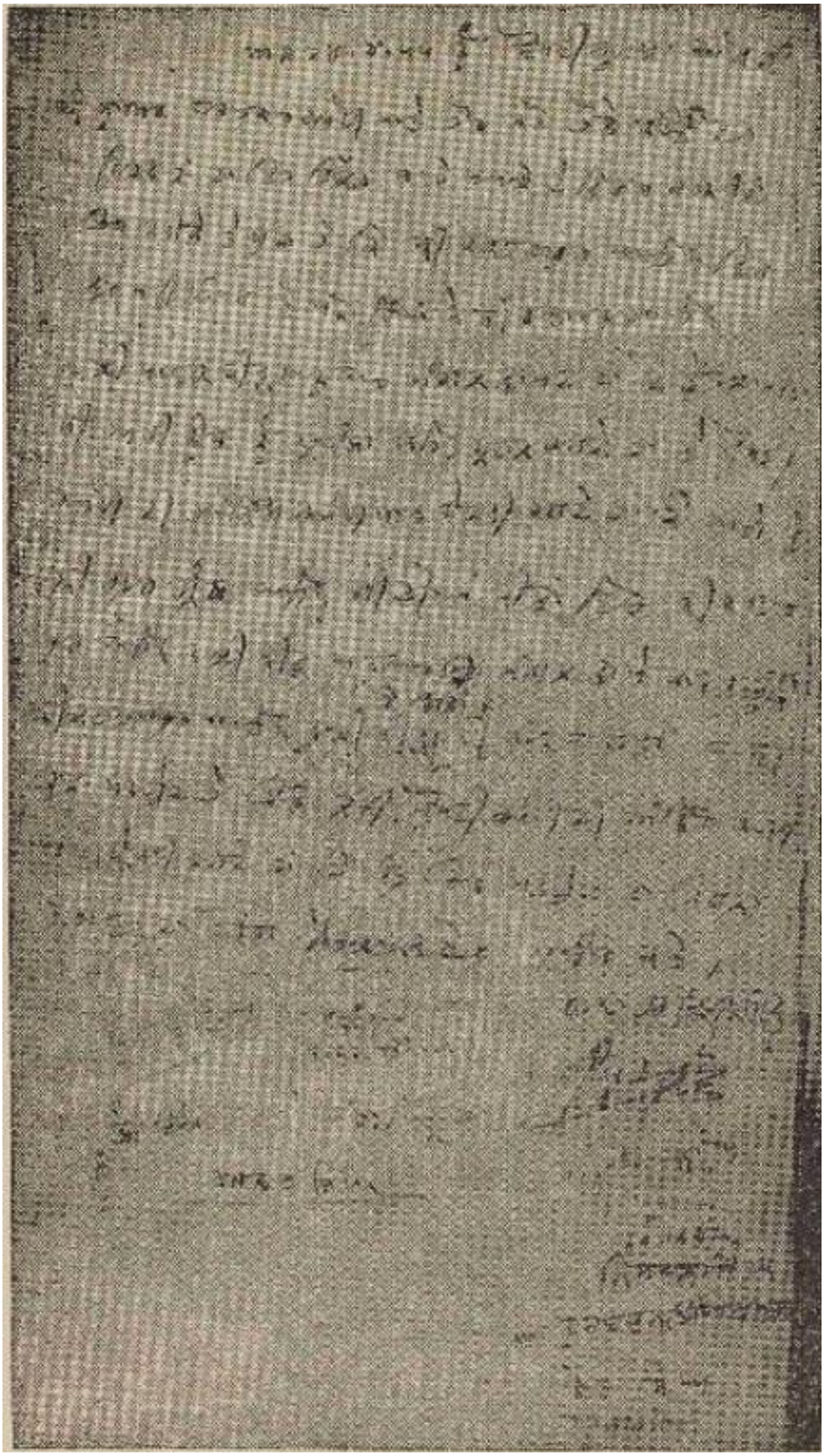
After this decision of scholars, the President of Shiromani Gurdwara Parbandhak Committee appointed Bawa Harkrishan Singh ji Principal Sikh National College Kadian, Justice (now retired) Mr. Harnam Singh ji Judge High Court Punjab and Sardar Sahib Singh ji Principal Shaheed Sikh Missionary College Amritsar to present their views according to the information given by the scholars after research. After a lot of research, these scholars unanimously gave the following decision: -

“According to the Resolution No. 728 dated 6-5-55 of the High Committee of Shromani Gurdwara Parbandhak Committee, Mr. Master Tara Singh Ji, the President of Shiromani Gurdwara Parbandhak Committee, appointed us on 20-10-55 to present our opinion as a recommendation regarding the order of *Mangla Charans* by thoroughly having a look into the Sacred *Beedh* of Kartarpur Sahib, so we had a thorough look into the Sacred *Beedh* of Kartarpur Sahib and examined it for a long after which we came to a decision that in the Sacred *Beedh* of Sri Kartarpur Sahib, *Mangla Charans* has been given priority everywhere over the Title of the *Raag*, and according to this *Beedh*, this is the result that *Mangala Charans* should be printed on prior basis.”

The *Beedh* printed by the Shiromani Gurudwara Parbandhak Committee is consistent with this decision.

This decision was not given by these scholars for the first time, but before this, the protectors of the poor, Sahib Sri Guru Teg Bahadur Ji and Sahib Sri Guru Gobind Singh Ji have also removed all misconceptions by putting their stamp on the same order.

Some time ago, Late Akali Kaur Singh ji also adopted this order and he clearly expressed the opinion that the order of *Mangals* in the Printed *Beedhs* is not according to the *Beedh* of Sri Kartarpur Sahib and Damdama Sahib. According to those Sacred *Beedhs*, *Mangal* should be printed before the *Raags*.



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Bhai Mani Singh Ji in his *Pothi* Janam Sakhi- "Gyan Ratnavali" popularly known as *"Janam Sakhi Bhai Mani Singh Ji Vali"*, confirms the correct place of *Mool Mantar* or *Mangal* as follows: -

੧ਓ ਸਤਿਨਾਮੁ

ਕਰਤਾਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ

ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ ॥

Naam is the name of all Gods. Some worship the goddess.

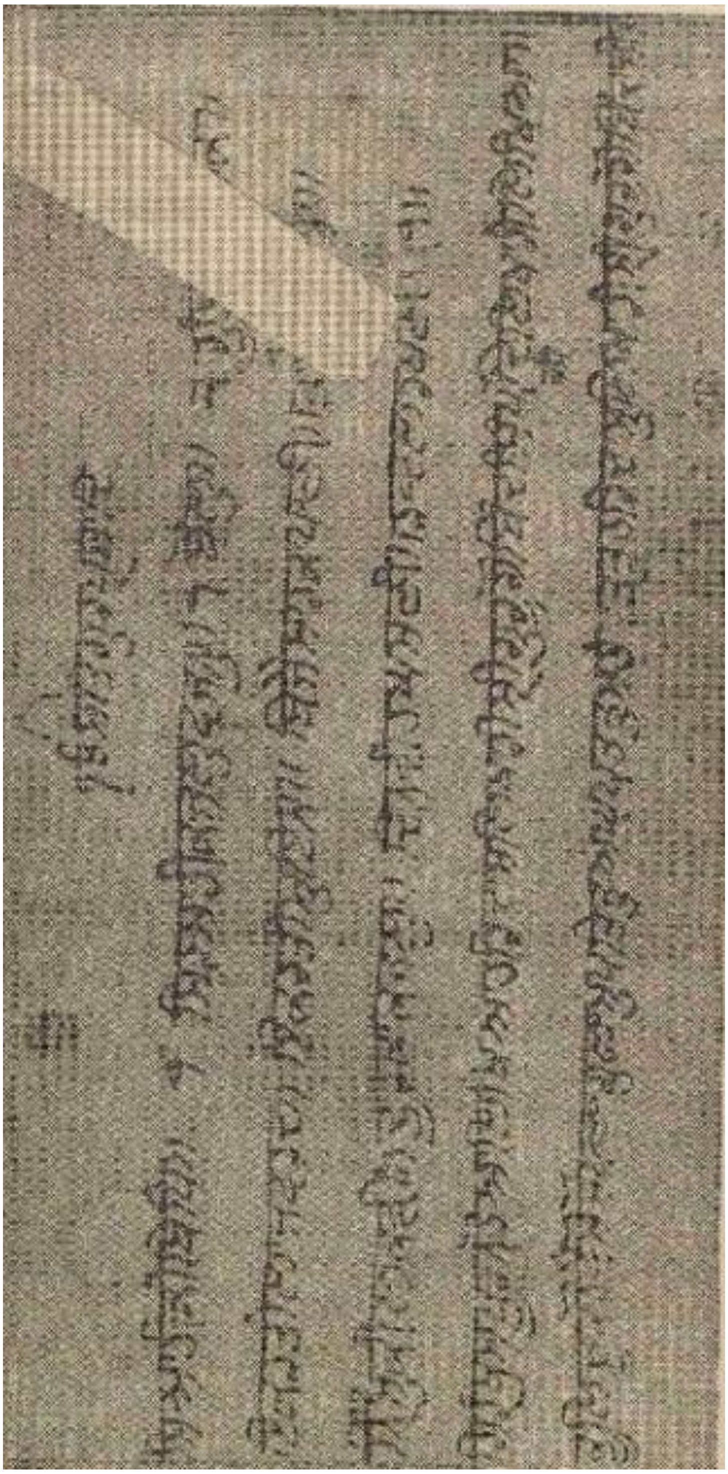
Some to Shiva, some to Ganesha, some to other Gods.

Sikhs of Guru worship Satnam, by which all hurdles are eradicated.

So, *Aad* is kept as the *Mangal Charan* of Satnam.

Not one but many such *Beedhs* of ancient texts are available in the Reference Library opened by Shiromani Committee in which *Mangals* are clearly written before the Titles of the *Raags*. On one *Beedh* there is the stamp of Sahib Sri Guru Gobind Singh Ji and on the other is the stamp of Sahib Sri Guru Tegh Bahadur Ji. The *Beedh* which was approved by Sahib Sri Guru Tegh Bahadur ji by writing the *Mool Mantar* with His own hands is the *Beedh* of Bhai Haridas Ji who was a true Sikh of Sri Guru Tegh Bahadur Ji and the scribe of Sri Guru Gobind Singh Ji Maharaj. The block of the *Mool Mantar* which was written on this *Beedh* by Sri Guru Tegh Bahadur ji is being printed below.

Bhai Haridas Ji's own writing given at the end of this *Beedh* that he was the scribe of Sri Guru Gobind Singh Ji is being printed further. Bhai Ji's devotion to the *Gurughar* and his creativity can be guessed by the devotees themselves.



The order of Mangals in this Beedh is as per the Beedh of Sri Kartarpur Sahib and Sri Damdama Sahib as it is in the Beedh printed by the Shiromani Committee. Mangals are written prior to the *Raags* everywhere.

In such a situation, there is no room for doubt that only the *Beedh* printed by the Shromani Committee is according to the *Beedh* of Sri Kartarpur Sahib and Sri Damdama Sahib, and the *Beedhs* printed by the shopkeepers are not in accordance with the *Beedh* of Sri Damdama Sahib.

(From Gurdwara Gazette February 1957)

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According to Resolution No. 1279 dated 23-5-57 of the High Committee of the Shiromani Committee, the proceedings of the meetings held up to 25-2-59 by the joint committee of the five gentlemen appointed from the Shiromani committee and five gentlemen appointed from Chief Khalsa Diwan and Sant Samaj

Shri Maan Sant Jawala Singh Ji *Harkhowali* and Sant Teja Singh Ji Double M.A. gathered at the camp of Sant Sham Singh Ji on 20th May 1957. Today's meeting, in which the members of Shiromani Gurudwara Parbandhak Committee, Chief Khalsa Diwan, and gentlemen of other Sikh sects, unanimously decided that a committee of 10 gentlemen should be appointed to resolve the confusion regarding the printing of Sri Guru Granth Sahib. Out of 10 5 will be appointed from the Shiromani Gurudwara Parbandhak Committee and 5 will be appointed from Chief Khalsa Diwan and Sant Samaj. Before starting the work, those 10 gentlemen will pray to Sri Akal Takht Sahib that "we will keep all the prior thoughts aside and will think about it with the unbiased mind". These 10 will have the right that they can join other gentlemen with them. Their unanimous decision will be the final decision. This committee can take opinions from each sect or scholar and similarly, each scholar or sect can tell their opinion in writing or by meeting the committee.

It was also decided that from today, all kinds of newspapers or propaganda related to this matter should be stopped.

Dated 20-5-57

(Correct) Teja Singh

(Sant-Double M.A.)

According to the resolution No. 1279 dated 23-5-57 of the High Committee, I have appointed the following five gentlemen along with the five representatives appointed by Chief Khalsa Diwan and the Sant Samaj to consider and decide on the printing of Sri Guru Granth Sahib --

1. Singh Sahib Gyani Bhupinder Singh Ji
2. Principal Bawa Harkishan Singh Ji
3. Principal Sahib Singh Ji
4. S. Ravel Singh Ji M.A.
5. Prof. Harbhajan Singh Ji

(Correct) Tara Singh

28-5-57

Attendance of the gentlemen who were present in the meeting of the committee formed to consider the printing of Sri Guru Granth Sahib ji on June 6, 1957: -

1. Singh Sahib Gyani Bhupinder Singh Ji
2. Singh Sahib Jathedar Achar Singh Ji
3 Sant Teja Singh Ji
4. Gyani Niranjan Singh
5. Principal Sahib Singh Ji
6. Sardar *Mangal* Singh Ji Maan
7. Dr. Sohan Singh Ji
8. Sardar Ravel Singh Ji

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9. Professor Harbhajan Singh

Proceeding

In the presence of Sri Akal Takht Sahib Ji, the gentlemen attending the meeting were present. Singh Sahib Jathedar Achar Singh ji, Jathedar Sri Akal Takht Sahib addressed the present gentlemen and said, "The matter regarding which you have all gathered to discuss is related to the entire *Panth* and is very important. You should keep aside all previous biases and think with complete impartiality and righteous heart and walk on the side where *Guru Asha* will make you walk without stubbornness and reach the right decisions."

Then the Jathedar Sahib did Ardas and the Hukamnama was taken from Sri Guru Granth Sahib Ji.

The regular proceeding of the meeting started at the roof of Sri Akal Takht Sahib. Jathedar Achar Singh ji sat in front of Sri Guru Granth Sahib ji.

(1) It was unanimously decided that the meetings of this committee should be held at Shri Akal Takht Sahib.
(2) Sardar *Mangal* Singh Ji Maan's proposal that since Principal Jodh Singh Ji could not attend this meeting, therefore this meeting should be postponed to 9 o'clock in the morning on June 10. This proposal was unanimously accepted.
(3) It was unanimously agreed that the time of the next meeting be kept from 9 to 12 o'clock.
(4) On drawing the committee's attention to those parts of the editorial published in the paper of *Khalsa Samachar* dated 30 May 1957, in which objectionable words were written regarding the Holy *Beedh* printed by the Shiromani Committee of Sri Guru Granth Sahib Ji and the resolution of 20 May 1957 was violated, it was unanimously agreed that Sardar *Mangal* Singh ji Maan*,* Honourable President Chief Khalsa Diwan, should tell the Editor *of Khalsa Samachar* not to take any opinion on the decision of this committee.
(5) At 10-40 am the meeting ended. Closing Ardas was done by Singh Sahib Gyani Bhupinder Singh. Hukamnama was taken from Shri Guru Granth Sahib Ji, the first verse was as follows: -

ਧਨਾਸਰੀ ਮਹਲਾ ੩ ॥

ਹਰਿ ਨਾਮ ਧਨ ਨਿਰਮਲ ਅਤਿ ਅਪਾਰਾ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਭਰੇ ਭੰਡਾਰਾ ॥

Confirmed: -

(Correct) Sahib Singh, (Correct) *Mangal* Singh, (Correct) Sohan Singh, (Correct) Niranjan Singh, (Correct) Achar Singh, (Correct) Teja Singh, (Correct) Bhupinder Singh, (Correct) Ravel Singh, (Correct) Harbhajan Singh.

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Attendance Record Date 10th June 1957-

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1. Bawa Harkrishna Singh Ji
2. Prof. Sahib Singh Ji
3. S. *Mangal* Singh Ji
4. Dr. Sohan Singh Ji
5. Gyani Niranjan Singh Ji
6. Sant Teja Singh Ji
7. Gyani Bhupinder Singh Ji (Singh Sahib)
8. S. Ravel Singh Ji
9. Prof. Harbhajan Singh Ji

Proceeding

In the presence of Shri Akal Takht Sahib Ji, Singh Sahib Jathedar Achar Singh Ji did Ardas for Bawa Harikishan Singh Ji to join this committee with the intention that he will consider this issue with complete impartiality. The rest of the gentlemen who participated in this meeting of the committee also joined in the Ardas. Hukamnama was taken from Sri Guru Granth Sahib. After that, the members went to the upper roof of Sri Akal Takht Sahib and the proceedings started. Sant Teja Singh ji sat in front of Sri Guru Granth Sahib ji.

The proceedings of the last meeting dated 6-6-57 were read out to the members and they verified that it was correctly written by signing at the end of the proceedings.

(1) Sardar *Mangal* Singh ji Maan and Dr. Sohan Singh ji said that the first message came from Principal Jodh Singh ji that he would be present in the meeting on June 10, but later a letter came that his wife is sick, so he wouldn't be able to attend the meeting.

(2) Bawa Harikishan Singh ji said that the reason for not being able to be present in the meeting on June 6 was that the news came in the newspaper that the meeting would be held on June 8, so he could not attend this meeting due to this misunderstanding.

(3) Detailed discussion of different types went on. Dr. Sohan Singh submitted the following proposal for the consideration of the Committee: -
It was unanimously agreed that if there is any difference between the *Bani* or *Mangals* of the *Bani* of the first five Gurus in the *Beedh* of Damdama (Guru Ki Kashi) Sahib which was written by Baba Deep Singh Ji and the *Bani* and *Mangals* of the *Beedh* of Kartarpur Sahib, then the correction should be done according to the *Beedh* of Kartarpur Sahib. For the *Bani* of Ninth Guru and the four *Shabads* of *Sodar*, the *Bani* written in the above-mentioned *Beedh* of Damdama Sahib should be considered authentic and in the future printing should be done in accordance with this resolution.

It took a lot of time as the members had mutual opinions regarding this topic and this matter was left for discussion in the next meeting.

Note: - Written on Date 23-6-57 while confirming the proceeding.

Note: - The draft proposal that I (Dr. Sohan Singh) presented in the meeting on 10-6-57 is recorded in the above proceedings of that date. As some of the gentlemen had objections to record it, so I withdrew the draft proposal.

Confirmed: -

(Correct) Sohan Singh, Bhupinder Singh, Teja Singh, Ravel Singh, Harbhajan Singh, Bawa Harkishan Singh, Sahib Singh, Tehal Singh Nihang, *Mangal* Singh, Niranjan Singh.

Attendance Record Date 23-6-57-

(1) Gyani Niranjan Singh Ji
(2) Singh Sahib Gyani Bhupinder Singh Ji
(3) Sardar Teja Singh Ji
(4) Dr. Sohan Singh Ji
(5) Sardar *Mangal* Singh Ji Maan
(6) Bawa Harkishan Singh Ji
(7) Sant Tehal Singh Ji Nihang
(8) Sardar Ravel Singh Ji
(9) Professor Sahib Singh Ji
(10) Professor Harbhajan Singh Ji

Proceeding

In the presence of Shri Akal Takht Sahib Ji, Singh Sahib Jathedar Achar Singh Ji did Ardas for Sant Tehal Singh Ji Nihang to join this committee with the intention that Nihang Singh Ji would resolve the confusion regarding the printing of Sri Guru Granth Sahib Ji and will consider it with complete impartiality. The rest of the dignitaries who attended the meeting on this day also joined in the Ardas. Hukamnama was taken from Sri Guru Granth Sahib. Later, the members proceeded towards the upper roof of Sri Akal Takht Sahib.

Jathedar Achar Singh ji sat in front of Sri Guru Granth Sahib ji.

Bawa Harkrishna was requested unanimously to control the proceedings of this meeting. Bawa Ji accepted it.

(1) The proceedings dated 10-6-57 were read out. Some gentlemen objected to record the proposal submitted by Dr. Sohan Singh on 10-6-57 in the proceedings. Finally, this proposal was withdrawn by Dr. Sahib by writing a note at the end of the proceeding detail. Then the members present confirmed the proceeding of the meeting of 10-6-57 by signing at the end of the proceeding of 10-6-57.

(2) In order to confirm the work undertaken by the committee, the resolution unanimously approved at Dharamsala Baba Sham Singh Ji on 20 May 1957 was read out. On this, Mr. Ravel Singh ji said that the last part of this resolution is not being implemented and propaganda is being done among the *Sangat* in many places. After consideration, the members of the committee agreed to send the following appeal to the newspapers-

It is unanimously agreed that all the members should be requested that it was unanimously decided at the *Panth*-representative meeting at Sant Baba Sham Singh Ji's Dharamshala on 20-5-57 that regarding the printing of Sri Guru Granth Sahib Ji, any kind of publicity or Propaganda through newspaper should be stopped because a committee of ten members has been formed regarding the said consideration and with the Ardas, it has started working at Sri Akal Takhar Sahib from 6-6-57 and a lot of discussions which was going on about it has been stopped, but still, the discussion is going on by some people in some places. In order to fulfill that decision, we appeal to the *Sangat* with love and respect to stop this discussion and in the same way not to disrupt the success of the work of the committee.

(3) After that, mutual discussions went on till twelve o'clock of the day. The next meeting was agreed to be held on July 15 and 16 at 9 a.m. at Sri Akal Takht Sahib.

The closing Ardas was done by Ardas Singh Sahib Gyani Bhupinder Singh. Then Hukamnama was taken from Sri Guru Granth Sahib, the first verse of which was as follows: -

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫

ਉਦਮ ਕਰਤਿ ਆਨੰਦ ਭਇਆ ਸਿਮਰਤਿ ਸੁਖ ਸਾਰ ॥

The Proceeding is verified to be written correctly.

(Correct) Bhupinder Singh, Teja Singh, Sohan Singh, Niranjan Singh, Ravel Singh, Harbhajan Singh, Tehal Singh Nihang *Sewak Tranna Dal and Sant Samaj*.

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Attendance Record Date 15-7-1957-

(1) Singh Sahib Gyani Bhupinder Singh Ji.

(2) Sant Teja Singh Ji.

(3) Gyani Niranjan Singh Ji.

(4) Dr. Sohan Singh ji.

(5) S. Ravel Singh ji.

(6) Professor Harbhajan Singh Ji.

(7) Tehal Singh Nihang Sewak, Sant Samaj and Tarnna Dal

(8) Sardar Harnam Singh Ji.

Proceeding

In the presence of Shri Akal Takht Sahib Ji, Singh, who was on duty, did the Ardas for Mr. Harnam Singh Ji, Secretary of the Shiromani Committee, to join this committee with the understanding that Sardar ji will consider the issue of resolving the confusion regarding the printing of Sri Guru Granth Sahib ji with complete impartiality.

After reaching the upper roof of Sri Akal Takht Sahib Ji (the meeting destination). Singh Sahib Gyani Bhupinder Singh ji did the Ardas to start. Hukamnama was taken from Sri Guru Granth Sahib Ji, the beginning of which was as follows: -

ਸੂਹੀ ਮਹਲਾ ੪

ਕੀਤਾ ਕਰਣਾ ਸਰਬ ਰਜਾਈ...............

Gyani Niranjan Singh ji sat in front of Sri Guru Granth Sahib ji.

Dr. Sohan Singh ji was requested to control the proceeding, which he accepted.

(1) Letter No. 1491 dated 27-6-57 of the Honorary Secretary Chief Khalsa Diwan Sri Amritsar through which he wrote to send the proceedings of the previous meetings of this committee and to send the proceedings of the upcoming ones was submitted and it was agreed that since the proceedings of these meetings are to be kept confidential, it is better that these proceedings should not be sent to any outside person or organization. When all the proceedings are completed, a full copy will be sent to Chief Khalsa

Diwan. A copy of this resolution passed by the committee in reply to the above-mentioned letter should be sent to Diwan.

(2) Dr. Sohan Singh ji read out his written statement which was as follows: -

ੴ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥

In the three *Beedhs*, one of which is in Sri Damdama Sahib, the second is in Sri Akal Takht Sahib and the third is in Sri Hazur Sahib, copied by Baba Deep Singh Ji Shaheed from the Guru Kashi *Damdami Beedh* of Sahib Sri Guru Gobind Singh Ji which was completed by respected Bhai Mani Singh Ji and then Satguru Ji Himself enthroned that *Beedh* as Guru, the mangals, Titles, and *Bani* etc. should be completely compared. Where the *Bani* is the same in all three copies or in two copies, even if it does not match the Sacred *Aad Beedh*, it should be taken in the same way. Where there is a difference between the *Bani* in all three copies, it should be compared with the Sacred *Aad Beedh* of Sri Kartarpur and reconciled according to the consensus of the *Aad Beedh*. In future printing of Sacred *Beedhs* should be according to the *Beedh* refined according to the above-written statement.

(2) In order to complete this work, the three *Beedhs* written above namely Guru Kashi Damdama, Sri Akal Takht, and Takht Sri Hazur Sahib should be printed with film negatives and two or more gentlemen should be appointed from this committee who will sit down together and find the mismatches according to the plan written above. If *Bani* or *Mangal* and Title etc. are different in all three *Beedh*, then it should be noted. After that, these differences should be reconciled with the Sacred *Aad Beedh* of Sri Kartarpur. The work of matching should be done by two or more above-mentioned gentlemen as scheduled by this committee.

(3) The task of going to the said Takht Sahibs and clicking the pictures of *Beedhs* should be entrusted to two or more gentlemen of this committee, who should complete this task as soon as possible.

(4) The stamp created by this committee should be affixed on the back of each photograph and two photocopies of each *Beedh* should be made, one copy of which should be kept with the Shiromani Gurdwara Parbandhak Committee and the other should be kept in the office of Diwan for Sant Samaj and Chief Khalsa Diwan.

(5) If the *Bani* in all three copies is different and needs to be matched with the Sacred *Aad Beedh* of Shri Kartarpur Sahib, then the complete record of the same shall be made in the form of two copies and the stamp of this committee shall be affixed on each page of that record. One copy should be passed to the Shiromani committee and the other should be kept for record in Diwan's office.

(6) In the future, Printing should be done according to this amended *Beedh*. Two or more members of this committee or the gentlemen appointed by this committee should sit and pass the first proof of printing. According to the passed proofs, two fair proofs should be drawn out, of which one stamped copy should be kept by the Shiromani Gurdwara Management Committee and the other should be kept in Diwan's office for permanent reference.

The *Beedh* in which *Mangals* has been changed should not be printed further until its blocks are refined as per the above plan.

Akal Takht, Sri Amritsar Ji 15-7-57 (Correct) Sohan Singh

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The above proposal was presented and it was decided that because most of the members of the committee have not had the *Darshans* of the mentioned *Beedhs* of Sri Guru Granth Sahib in the doctor's proposal and also this proposal requires a lot of consideration, so the copies of this proposal should be sent to all the members of the committee for consideration in the next meeting to be held on 31-7-57.

Dr. Sahib ji took this proposal back with the intention of getting the necessary copies typed and to be sent to the committee members.

Closing Ardas was done by Singh Sahib Gyani Bhupinder Singh. Gyani Niranjan Singh Ji took the Hukamnama from Sri Guru Granth Sahib Ji, which was as follows: -

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਬਿਲਾਵਲੁ ਬਾਣੀ ਭਗਤ ਨਾਮਦੇਵ ਜੀ ਕੀ

"ਸਫਲ ਜਨਮੁ ਮੋ ਕਉ ਗੁਰ ਦੀਨਾ........"

The Proceeding is confirmed.

31-7-57

(Correct) Bawa Harkishan Singh, Professor Sahib Singh, Bhupinder Singh, Ravel Singh, Tehal Singh Nihang *Sevak Sant Samaj and Tarnna Dal*, Sohan Singh, Teja Singh, Niranjan Singh, Harbhajan Singh.

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Attendance Record Date 31-7-1957-

(1) Sant Niranjan Singh Ji

(2) Sant Teja Singh Ji

(3) Singh Sahib Gyani Bhupinder Singh Ji

(4) Bawa Harikishan Singh Ji

(5) Dr. Sohan Singh Ji

(6) Sant Tehal Singh Ji Nihang

(7) Professor Sahib Singh Ji

(8) S. Ravel Singh Ji

(9) Professor Harbhajan Singh Ji

Proceeding

Ardas was done by Singh Sahib Gyani Bhupinder Singh ji at the beginning of the meeting. Giyani Niranjan Singh ji sat in front of Sri Guru Granth Sahib ji. He took the Hukamnama, which began as follows-

ਧਨਾਸਰੀ ਮਹਲਾ ੫

ਚਤੁਰ ਦਿਸਾ ਕੀਨੋ ਬਲੁ ਅਪਨਾ..............

The written proceedings of the previous meeting dated 15-7-57 were read out and its correctness was verified by the members present.

Bawa Harikrishan Singh Ji was requested to control the proceeding of the meeting and he agreed.

(1) The letter dated 26-7-57 sent by Sardar *Mangal* Singh Ji Mann from Shimla to Sardar Ravel Singh Ji Secretary, Trust Branch, Shiromani Gurdwara Management Committee was read out in which he wrote that he agrees with the proposed proposal by Dr. Sohan Singh Ji.

(2) Sardar Ravel Singh ji asked the following in writing about the proposal presented by Dr. Sohan Singh ji: -

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"Regarding the proposal which Dr. Sohan Singh ji presented in the meeting of 15-7-57 and which is now to be discussed, I want to know respectfully from Dr. Sahib whether before presenting your proposal have you had *Darshan* of any of the *Beedhs* copied by Baba Deep Singh Ji, one of which is decorated at Sri Damdama Sahib, the second one at Sri Akal Takht Sahib and the third one at the throne Sri Hazur Sahib, and are they consistent in the order of *Bani* and *Mangal* etc.?"

Das-

(Correct) Ravel Singh

In reply to the said question, Doctor Sahib said that he himself did not have *Darshan* of any *Beedh* by Baba Deep Singh Ji.

After some consideration, the following proposal was presented by Prof. Sahib Singh Ji: -

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Because the Sacred authentic *Aad Beedh* of Sri Guru Granth Sahib ji prepared by Sri Guru Arjan Dev ji Maharaj and written by Bhai Gurdas ji, the leading scribe, is decorated at Sri Kartarpur Sahib and because-

(1) The shopkeepers have been taking the support of this *Aad Beedh* while printing the *Beedhs* of Sri Guru Granth Sahib ji till today and have been putting the stamps of this meaning at the beginning of the *Beedhs*, even though due to lack of hard work and the expenses in truly refining the *Beedhs* with the Sacred *Aad Beedh* the shopkeepers could not be properly correct the *Beedhs* according to Sacred *Aad Beedh*;

(2) The Shiromani Gurdwara Management Committee also, as far as the *Bani* of the five Gurus are concerned, published a *Beedh* after refining it with the same *Aad Beedh*, which was praised by the *Sangat* and through Resolution No: 3861 dated 28-6-53, Chief Khalsa Diwan also commended the initiative of the Shiromani committee through these words: -

"Diwan appreciates the initiative of the Shiromani Gurdwara Parbandhak Committee, through which the committee accomplished the great work of printing the blocks by refining it through the Sacred *Aad Beedh* present at Shri Kartarpur Sahib which is dictated by *Sri Guru Arjan Dev Ji Maharaj* and written by *Bhai Gurdas Ji*. Fixing the price below the actual preparing cost and printing the *Beedh* as it is without any changes is undoubtedly a very commendable and appreciable service……."

"………… Because this matter relates to entire *Khalsa Panth* and all *Panthic* sects, whether they are *Kesdharis* or *Sehajdharis*, and the exact match of the Holy *Beedh* of Sri Guru Granth

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Sahib ji from the beginning *"ੴ ਸਤਿਨਾਮੁ'* to the end '*ਅਠਾਰਹ ਦਸ ਬੀਸ*' with the *Beedh* present at Kartarpur Sahib, which is dictated by *Sri Guru Arjan Dev Ji Maharaj* and written by *Bhai Gurdas Ji,* is very important for the existence of Sikhism and the unity and welfare of the Sikhs."

(3) Meeting held by Sant Samaj and Chief Khalsa Diwan at Nirmal Chhetar Chowk Crori, Sri Amritsar on 19-4-54 in which Sant Jawala Singh Ji Harkhowal; Sant Teja Singh Ji Double M. A., Sardar *Mangal* Singh ji Maan, Honourable President Chief Khalsa Diwan and other distinguished gentlemen were also present, also decided that the order of *Bani* printed in the *Beedh* by the Shiromani Committee should be checked in accordance with the Sacred *Aad Beedh* of Sri Kartarpur Sahib, and according to this decision, on 9-5-54, after holding a joint meeting in Kartarpur Sahib, five gentlemen, Principal Jodh Singh Ji, Dr. Ganda Singh Ji, Sant Nischal Singh Ji, Jathedar Virkat Puran Singh Ji Nihang and Mahant Bhagat Ram Ji Udasin Maha-Mandal, were unanimously selected to give their decision by accepting the *Aad Beedh* of Sri Kartarpur Sahib as authentic;

(4) Principal Jodh Singh ji had made it clear at Sri Kartarpur Sahib on 9-5-54 that he would join the committee of five if the committee will start its work only if the decision to be given on the basis of the authentic *Beedh* of Sri Kartarpur Sahib and this idea of the Principal Sahib was unanimously accepted;

(5) On 30-5-54, the five gentlemen appointed above gathered at Sri Kartarpur Sahib and gave their decision on the basis of *Aad Beedh*;

(6) In the meeting of religious advisers and eminent gentlemen held on 24-5-55 in which Dr. Ganda Singh ji, Sant Nischal Singh ji, Sant Gurbachan Singh ji *Bhindranwale* and Gyani Niranjan Singh ji, etc. were present, the same decision was taken that *Mangals* should be printed according to the Sacred *Aad Beedh* of Sri Kartarpur Sahib;

(7) The Sikh organizations and Sikh Sects like Shiromani Committee, Shiromani Akali Dal, Khalsa Dal, Chief Khalsa Diwan, Nirmale, Udasi, Nihang Singh, etc. consider the Sacred *Aad Beedh* of Sri Kartarpur Sahib as authentic and basis for printing Sri Guru Granth Sahib Ji.

(8) Gyani Gyan Singh ji has also written in Raj Khalsa that "In Sammat 1783 Bikrami, Baba Deep Singh ji made four copies from the same Guru Granth Sahib which was prepared by Shri Guru Kalgidhar ji in Damdama Sahib." It is also written on page 63 that In *Sammat* 1817 *Bikrami*, Deep Singh ji stayed in Kartarpur for 6 months and revised the *Beedh* of Damdama Sahib along with the *Beedh* of Sri Kartarpur Sahib. He used to have *meal* in the *langar* by S. Jassa Singh Ahluwalia. In this way, Baba Deep Singh ji has also finally considered the Sacred *Aad Beedh* of Sri Kartarpur Sahib as the base.

(9) Late Bhai Sahib Doctor Veer Singh ji also writes that "When Sri Guru Dasam Patshah asked for this *Beedh* (the *Aad Beedh* of Sri Kartarpur Sahib), but when He did not get it, he recited *Dhur Ki Bani* through his experience, which is exactly the same as the first *Beedh*. There was no difference found on comparing the both……"

(10) And Dr. Sohan Singh ji, in his written proposal dated 15-7-57 before the committee of ten gentlemen, formed on the basis of the decision made on 20-5-57 at Dharamsala Baba Sham Singh ji to resolve the confusion of Sri Guru Granth Sahib ji, has considered the *Aad Beedh* of Sri Kartarpur Sahib as the last base, center or support for the improvement of Gur *Bani* etc.

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(11) So, from all the references written above, it becomes very clear that the final base of improvement for the authenticity of the historical *Beedhs* that have been written so far has been the *Aad Beedh* of Kartarpur Sahib, which was composed by the Fifth Guru Sahib Ji, and on this point too, there is no difference between all the Sikh organizations and the Sri Guru Nanak Naam Lewa sects that in the Guru Granth Sahib Ji which was enthroned at the end, the *Bani* of the first five Gurus in it is according to the *Aad Beedh* of Sri Kartarpur Sahib;

(12) Regarding the *Beedh* of Shri Damdama Sahib Giyani Gyan Singh Ji Writes that ………………… The original Guru Granth Sahib ji, which was prepared by Dasam Patshah ji, used to be in the army of Khalsa ji. But Guru Granth Sahib ji came into the hands of the Durranis in a great battle, who took Guru Granth Sahib ji to Kabul. This Sacred *Beedh* couldn't be found anywhere to date.

Therefore, keeping the authenticity of *Aad Beedh* of Sri Kartarpur Sahib as the main point, the tradition of refining the *Bani* with this holy *Aad Beedh*, which has been passed down from the Tenth Guru, Baba Deep Singh Ji Shaheed, all sects, great men, Sabha societies and to the shopkeepers after him, while maintaining it, for the authentic printing of the Sacred *Beedh*, the revision of the *Bani* of up to five Guru Sahibs should be done according to the *Aad Beedh* of Sri Kartarpur Sahib; because it is very important for the existence of Sikhism and sectarian unity and welfare. For the correct printing of the *Bani* of the Ninth Guru, after studying the historical *Beedhs*, it should be decided by the committee by combining the *Bani* from one or more *Beedhs*. If necessary, scholars including high-class scholars from Nirmal Maha Mandal, Udasin Maha Mandal, Budha Dal Nihang Singhs, and other Guru Nanak Nam Lewa sects can also be included in this process.

(Correct) Sahib Singh 31-7-57

The proposals presented by Dr. Sohan Singh ji and Prof. Sahib Singh ji continued to be discussed. After that, the meeting was adjourned to be held at Sri Akal Takht Sahib on the next day, 1 August 1957 at 9 o'clock in the morning. Closing Ardas was done by Singh Sahib Gyani Bhupinder Singh. Hukamnama was taken from Sri Guru Granth Sahib, the beginning of which was as follows: -

ਧਨਾਸਰੀ ਮਹਲਾ ੫

ਅਉਖੀ ਘੜੀ ਨਾ ਦੇਖਣ ਦੇਈ.........

Note: - The following words should also be considered recorded in the above-said proceeding. Rest of the proceeding is confirmed—

(1) Sardar Sahib Singh ji, in his proposal regarding the *Bani* of Ninth Guru, agreed to record the *Shabads* from the copies of *Beedhs* written by Baba Deep Singh ji, instead of the other different historical *Beedhs*.

(2) A sub-committee consisting of Singh Sahib Gyani Bhupinder Singh Ji, Bawa Harkrishna Singh Ji, and Gyani Niranjan Singh Ji was formed to deliberate and present the conclusion of their opinion in the next day on August 1, 1957, at 9 am in the committee meeting.

These words should be considered to be recorded before the closing Ardas.

(Correct) Sohan Singh, Niranjan Singh, Tehal Singh Nihang Sewak Sant Samaj and Tarana Dal, Teja Singh, Bhupinder Singh, Sant Singh, Harbhajan Singh, Ravel Singh, Sahib Singh, Bawa Harkrishna Singh.

Attendance Record Date 1-8-1957

1. Bawa Harikrishan Singh Ji.
2. Professor Sahib Singh Ji
3. Dr. Sohan Singh Ji
4. Gyani Niranjan Singh Ji
5. Tehal Singh Ji Nihang.
6. Sant Teja Singh Ji.
7. Singh SaHIb Gyani Bhupinder Singh Ji.
8. Sardar Sant Singh Ji.
9. Sardar Ravel Singh ji.
10. Professor Harbhajan Singh Ji.

Proceeding

In the presence of Shri Akal Takht Sahib Ji, Granthi Singh Ji prayed for Sardar Sant Singh Ji Honorary Secretary, Chief Khalsa Diwan to join this committee with the intention that he will consider this issue with complete impartiality. The rest of the gentlemen who participated in today's meeting of the committee also joined this Ardas. Hukamnama was taken from Sri Guru Granth Sahib Ji which was as follows: -

ਬੈਰਾੜੀ ਮਹਲਾ ੪

ਹਰਿ ਜਨੁ ਰਾਮ ਨਾਮ ਗੁਣ ਗਾਵੈ..............

S, Ravel Singh ji read yesterday's proceedings and after adding note no. 1 and 2 to it, the gentlemen present confirmed that the proceedings were written correctly by signing it.

Yesterday's meeting on 31-7-57 after hearing the oral opinion of the sub-committee of three, it was unanimously agreed that a sub-committee of Singh Sahib Gyani Bhupinder Singh ji and Gyani Niranjan Singh ji be formed. Under the supervision of this sub-committee, two qualified gentlemen will thoroughly read these four *Beedhs* – the *Aad Beedh* of Sri Kartarpur Sahib, the *Beedh* with golden cover at Sri Akal Takht Sahib, Sri Manji Sahib, the *Beedh* of Damdama Sahib and the *Beedh* of Sri Hazur Sahib Abichal Nagar, to present a written report regarding the following points:

(1) Order and writing style of *Mangala Charans*.
(2) Order and sequence of *Bani.*
(3) Other specific *Pathantars* differences.

This research should be done in such a way that the above-mentioned four *Beedhs* of Sri Guru Granth Sahib Ji should be taken in the form of *Sanchian* and recite *Bani* from each *Beedh* altogether and should be matched and whatever differences or features are seen regarding the above mentioned three subjects, those should be noted.

The sub-committee will give detailed instructions to the researchers as necessary for the completion of this work from time to time.

After completing this entire research, the sub-committee will submit its report to the committee. Efforts should be made to complete this research in one month.

After this, closing Ardas was done and the Hukamnama was taken which was as follows: -

੧ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈ ਭੰਗ ਗੁਰਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੧

ਤੂੰ ਸੁਲਤਾਨੁ ਕਹਾ ਹਉ ਮੀਆ..............

After this, the proceeding ended.

(Correct) Ravel Singh, Sahib Singh, Sant Singh, *Mangal* Singh Mann, Teja Singh, Bhupinder Singh, Niranjan Singh, Harbhajan Singh.

Attendance Record Date 10-2-58

(1) Sant Teja Singh Ji

(2) Sardar Ravel Singh G

(3) Professor Sahib Singh Ji

(4) Sardar Sant Singh Ji

(5) Sant Niranjan Singh Ji

(6) Sardar *Mangal* Singh Ji Maan

(7) Professor Harbhajan Singh G

Proceeding

The meeting of the above-mentioned gentlemen preceded with the Ardas at Sri Akal Takht Sahib Ji in the presence of Sri Guru Granth Sahib Ji and the Hukamnama was taken after that, which was as follows: -

ਰਾਗੁ ਬੈਰਾੜੀ ਮਹਲਾ ੪ ਘਰੁ ੧ ਦੁਪਦੇ......... (ਪੰਨਾ ੭੧੯)

ਸੁਣਿ ਮਨ ਅਕਥ ਕਥਾ ਹਰਿ ਨਾਮੁ ॥

Sant Teja Singh was appointed as the president of this meeting.

(1) It was agreed that the work of matching the *Bani* with the *Sanchis* of all the four Sacred *Beedhs* should be started from the *Beedh* of Damdama Sahib, Sri Manji Sahib.

(2) On the basis of Chief Khalsa Diwan's *Letter no. 122 dated 13-1-58 Sardar Ravel Singh ji demanded that we should also be allowed to inform the High committee of the Shromani Committee about the secret proceedings of the committee of ten members. After discussion, it was agreed that for the future proceedings of the Committee of Ten, the decision of keeping the proceeding confidential should be strictly followed. It must not be violated by any party.

* In this Letter a copy of the proceedings of the Committee of Ten was requested to be sent to Chief Khalsa Diwan.

(3) According to the demand of Chief Khalsa Diwan's Letter No. 122 dated 13-1-58, after discussion today's convened meeting unanimously approves, that the resolution passed on 1-8-57 in the meeting of ten gentlemen should be read as follows: -

"It was agreed that the sub-committee of Singh Sahib Gyani Bhupinder Singh Ji and Gyani Niranjan Singh Ji Patiala is formed unanimously. Under the supervision of this sub-committee,

two qualified gentlemen will thoroughly read these four *Beedhs* – the *Aad Beedh* of Sri Kartarpur Sahib, the *Beedh* with golden cover at Sri Akal Takht Sahib, Sri Manji Sahib, the *Beedh* of Damdama Sahib and the *Beedh* of Sri Hazur Sahib Abichal Nagar, to present written report according to the instructions of this sub-committee and on the basis of that report, this sub-committee should submit its report to the committee of ten.

(4) It was unanimously agreed that in the name of all those present in today's meeting, it should be appealed again that the committee of ten gentlemen appointed regarding the printing of Sri Guru Granth Sahib ji is trying completely to fulfill this service. And the meetings are held at Sri Akal Takht Sahib from time to time as per need.

As this work is very Sacred and important, naturally it is likely to consume some more time. It is hoped that with the grace of *Akal Purakh*, it will be completed successfully.

After this Ardas was done and Hukamnama was taken and the proceedings ended.

(Correct) Teja Singh, *Mangal* Singh Mann, Sahib Singh, Niranjan Singh, Bhupinder Singh, Sant Singh, Ravel Singh, Harbhajan Singh.

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Attendance Record Date 5-4-58

(1) Sant Teja Singh Ji.

(2) Dr. Sohan Singh Ji.

(3) Sardar *Mangal* Singh Ji Maan.

(4) S. Sant Singh Ji.

(5) Gyani Niranjan Singh Ji.

(6) Singh Sahib Gyani Bhupinder Singh Ji.

(7) S. Ravel Singh Ji.

(8) Professor Harbhajan Singh Ji.

(9) Gyani Pyara Singh Ji Sukhi.

Note: - Before the commencement of the proceedings, the question was raised as to whether the committee that has already nominated a person in the Committee of Ten may, whenever it wishes, remove him from the membership of the Committee of Ten against the wish of the nominated member and can replace him with the newly nominated member? Can Sant Singh ji be permanently nominated in place of Sant Tehal Singh ji who could not be present in the previous and this meeting? After a long and broad mutual discussion on this matter, it was agreed that further discussion on this matter should be carried forward in detail, but for the time being Mr. Sant Singh ji should take part only in today's meeting in place of Nihang Tehal Singh ji.

Proceeding

Gyani Niranjan Singh ji did the Ardas for the beginning of the Meeting of the above-mentioned gentlemen at Sri Akal Takht Sahib. Sant Teja Singh Ji took the Hukamnama. The first verse of the *Shabad* was as follows: -

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ਘਰੁ ੧

"ਜੀਉ ਡਰਤੁ ਹੈ ਆਪਣਾ ਕੈ ਸਿਉ ਕਰੀ ਪੁਕਾਰਿ ॥"

(1) The following proposal was presented by Dr. Sohan Singh and it was approved that it will be considered in the next meeting: -

Proposal

"The organization that has nominated members for this committee of ten can remove one of them for any reason and replace him with another member nominated by the same organization."

(2) Letter No. 642 and 643 dated 3-3-58 written to Singh Sahib Gyani Bhupinder Singh ji and Gyani Niranjan Singh ji Patiala regarding today's meeting from the Pradhan Sahib Chief Khalsa Diwan and in its reply Letter No. 21435 (18-4) dated 17-3-58 written by S. Ravel Singh, Secretary, Trust Branch, Shiromani Gurdwara Parbandhak Committee were brought to the notice of the members. It was then agreed that copies of these two Letters should be sent to the two members of the sub-committee, but the resolution No. 3 of the meeting of the committee dated 10-2-58 does stand strictly.

(3) It was submitted and agreed that to select the competent persons from Chief Khalsa Diwan for matching the four *Beedhs* the authority should be given to Sardar Sant Singh Ji, Secretary Chief Khalsa Diwan. But he will appoint these gentlemen with the advice of Mr. Ravel Singh Ji, Secretary Shiromani Committee.

(4) Presented and approved that a copy of all the proceedings of the committee of ten members so far should be sent to Hon'ble *Mangal* Singh Ji Maan, President Chief Khalsa Diwan.

After that Ardas was done, and the Hukamnama was taken and the proceedings ended.

The Proceeding is confirmed.

(Correct) Ravel Singh, Bhupinder Singh, Teja Singh, Niranjan Singh, Sant Singh, Harbhajan Singh, Sohan Singh, Sahib Singh.

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Attendance Record Date 11-6-58

1. Singh Sahib Gyani Bhupinder Singh Ji
2. Sant Teja Singh Ji
3. Gyani Niranjan Singh Ji
4. S. Sant Singh Ji
5. Dr. Sohan Singh Ji
6. S. Ravel Singh Ji
7. Prof: Sahib Singh Ji
8. Prof: Harbhajan Singh G

At Sri Akal Takht Sahib, the meeting of the above-mentioned gentlemen started at 9 o'clock. Gyani Niranjan Singh ji did the Ardas for the beginning and Sant Teja Singh ji took the Hukamnama, the first verse of which was as follows: -

ਧਨਾਸਰੀ ਮਹਲਾ ੩

Proceeding

Gyani Niranjan Singh ji presented the following proposal – "The service which was entrusted to ten gentlemen regarding the printing of Sri Guru Granth Sahib ji, keeping in mind the details of the work from the beginning till now, it is likely that this task does not seem to be feasible anytime soon. Therefore, this task should be divided into two parts. First, is the style or sequence of the Mangala Charans, second is the thorough research. The First part should be started first."

The above proposal was unanimously approved.

The following proposal was presented by S. Ravel Singh Ji – "Singh Sahib Gyani Bhupinder Singh Ji and Gyani Niranjan Singh Ji Patiala are given full authority to report on the style and order of the *Mangal* Charan found in Sri Guru Granth Sahib that after thoroughly researching the historical *Beedhs*, the committee of ten members should submit a research report within one month on the basis of their eloquence."

Without considering the above proposal, the meeting was adjourned the next day on 12-6-58 from half past ten.

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Attendance Record Date 12-6-58

1- Bawa Harkishan Singh G

2-Singh Sahib Gyani Bhupinder Singh Ji

3-S. Ravel Singh G

4-Dr. Sohan Singh Ji

5-S. Sant Singh Ji

6- Sant Teja Singh Ji

7-Gyani Niranjan Singh

8- Prof. Harbhajan Singh

The adjourned meeting of yesterday 11-6-58 started today on 12-6-58 at Sri Akal Takht Sahib at 11-30 am. Gentlemen with the above-mentioned signatures attended the meeting. Bawa Harkishan Singh was elected as the president of the proceeding.

Proceeding

The proposal presented by Gyani Niranjan Singh to give priority to the concept of the style and order of Mangla Charans etc. in yesterday's meeting, which was approved yesterday, continued to be discussed. Proposals were also presented by Prof. Harbhajan Singh Ji, Dr. Sohan Singh Ji, Sant Teja Singh Ji to fulfill this proposal of Gyani Ji.

There seemed to be a need for more detailed discussion on this matter and it was agreed to further discuss this matter at the next meeting.

After this, Ardas was done and the Hukamnama from Shri Guru Granth Sahib was taken and the meeting ended.

(Correct) Niranjan Singh, Ravel Singh, Sahib Singh, Teja Singh, Bawa Harkishan Singh, Sohan Singh, Sant Singh, Bhupinder Singh, Harbhajan Singh.

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Attendance Record Date 22-6-58

1- Bawa Harkishan Singh G

2- Prof. Sahib Singh Ji

3- Dr. Sohan Singh G

4- S. Sant Singh Ji

5- Sant Teja Singh Ji

6- Singh Sahib Gyani Bhupinder Singh Ji

7- Gyani Niranjan Singh Ji

8-S. Ravel Singh G

9-Prof. Harbhajan Singh G

Proceeding

Singh Sahib Gyani Bhupinder Singh ji did Ardas for the success of the work in the presence of Sri Guru Granth Sahib ji before the initiation of the meeting of the above gentlemen at Sri Akal Takht Sahib. Gyani Niranjan Singh Ji took the Hukamnama from Sri Guru Granth Sahib Ji. The first verse of the Hukamnama was as follows-

ਸੋਰਠਿ ਮਹਲਾ ੩

ਦਾਸਨ ਦਾਸ ਹੋਇ ਤਾ ਹਰਿ ਪਾਇ......।

Bawa Harkishan Singh Ji was appointed as the president of this meeting. The proposal was presented and approved by Gyani Niranjan Singh ji in the meeting of 11-6-58 and to implement this proposal the further proposal by Sardar Ravel Singh ji on 11-6-58 and proposals by Prof. Harbhajan Singh ji, Dr. Sohan Singh ji and Sant Teja Sigh ji were presented in the meeting held on 12-6-58 and these proposals were mutually discussed by the gentlemen present -

1- Proposal by S. Ravel Singh ji, which was presented on 11-6-58-

"Singh Sahib Gyani Bhupinder Singh Ji and Gyani Niranjan Singh Ji Patiala are given full authority to report on the style and order of Mangala Charan found in Sri Guru Granth Sahib ji by thoroughly researching the ancient historical *Beedhs* on the basis of their eloquence. The research report is to be submitted by the sub-committee to the committee of ten members within one month.

2-The proposal presented by Professor Harbhajan Singh Ji in the meeting dated 12-6-58: -

"On 11-6-58, in the meeting of ten members at Sri Akal Takht Sahib, Gyani Niranjan Singh Ji Patiala suggested that priority should be given to researching the style and order of *Mangala Charans* found in Sri Guru Granth Sahib, this proposed proposal was approved by the committee of ten, the difference in the opinions of the ten members has also reached the same place what it was after the Shiromani Committee published the *Beedh* of Sri Guru Granth Sahib Ji. Historically, it is true and all the members of this committee have agreed with this that the style and order of the *Mangal* Charans in the *Beedh* of Shri Guru Granth Sahib Ji composed by the Tenth Guru is the same as Sacred *Beedh* of Sri Kartarpur Sahib. Therefore, in order to resolve this issue as soon as possible, it is appropriate to understand the order and style of *Mangals* only by researching the *Aad Beedh* of Sri Kartarpur Sahib and the printing should be

done accordingly, and the same order can be considered as favorable with the enthroned *Beedh* as well.

3- The proposal presented by Dr. Sohan Singh Ji Sahib…………

"Since the *Aad Beedh* of Sri Kartarpur Sahib does not contain the *Bani* of the Ninth Guru, Therefore, for the style and arrangement of the *Mangals* of the *Bani* of the Ninth Guru the Mangala Charan and style of the *Beedh* of Guru Kashi Damdama Sahib, the golden cover *Beedh* of Sri Akal Takht Sahib and the *Beedh* of Sri Hazur Sahib should be compared. And wherever there is a difference between them, the style which is same in the two of the above-mentioned three should be accepted as authentic. Except for the *Bani* of the Ninth Guru, in the above written three *Beedhs*, the *Bani* which is also present in the *Aad Beedh* of Sri Kartarpur Sahib, the style and order of the *Mangals* of that *Bani* should be according to the Mangals of the *Beedh* of Sri Kartarpur Sahib.

4-The proposal presented by Sant Teja Singh ji..........

Gyani Niranjan Singh ji proposed to put into use the proposal which was approved yesterday, that the *Mangal* and style of the *Bani* which is present in the *Aad Beedh* of Sri Kartarpur Sahib should be exactly the same. For the *Bani* Sri Guru Teg Bahadur Ji, the Mangals should be kept in accordance with the *Beedhs* of Guru Kashi Sri Damdama Sahib, the golden cover *Beedh* of Sri Akal Takht Sahib, and the *Beedh* of Sri Hazur Sahib, where *Bani* matched in two, should be considered authentic.

During this meeting, the following proposal was presented by Prof. Sahib Singh Ji: -

"Received the proposals by different gentlemen through the Shiromani Committee's Letter No. 21737/18-4 dated 16-6-58, on which the Committee of Ten will have discussion together today. All the gentlemen agree with this that the *Bani* should be printed according to the order and style of the *Mangala Charans* of the *Aad Beedh* of Sri Kartarpur Sahib.

All the gentlemen have not reached any decision regarding the order of the Manglas of the *Bani* of the Ninth Guru. I propose that the order and style of the mangals of the verses of the Ninth Guru should be made according to the ancient manuscripts, which the Ninth Guru or the Tenth Guru has made authentic by their signature on them. Apart from this, if any copy of Bhai Mani Singh Ji's handwritten *Beedh* can be found, then help should also be taken from it regarding the style and arrangement of the mangals of the *Bani* of the Ninth Guru."

After discussing the above proposals for a long time, it was unanimously agreed that since the Shromani Gurdwara Management Committee has printed the order of mangals according to the order and style of the Mangals in the *Aad Beedh* of Sri Kartarpur Sahib, therefore the members of the committee should reach Sri Kartarpur Sahib on a fixed date and have *darshan* of the aforesaid Sacred *Aad Beedh* and make a decision in this regard.

After this, the meeting ended. Closing Ardas was done by Gyani Niranjan Singh Ji Patiala. After that, Hukamnama was taken and the first verse of which was: -

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਦੂਤ ਦੁਸਮਣ ਸਭੁ ਤੁਝ ਤੇ ਨਿਵਰੇ ॥

(Correct) Sant Singh, Sohan Singh, Ravel Singh, Teja Singh, Sahib Singh, Harbhajan Singh, Niranjan Singh, Bhupinder Singh.

Attendance Record Date 13-8-58 at Sri Kartarpur Sahib

(1) Dr. Sohan Singh Ji

(2) Sardar Sant Singh Ji

(3) Gyani Niranjan Singh Ji

(4) Sant Teja Singh Ji

(5) Singh Sahib Gyani Bhupinder Singh Ji

(6) Sardar Ravel Singh Ji

(7) Professor Harbhajan Singh Ji

Proceeding

Apart from the above members, Gyani Maha Singh ji, editor of *Khalsa Samachar*, Sant Bakhtawar Singh ji *Balachaur*, etc. were also present at Gurdwara Sheesh Mahal at the time of the *Darshan* of Shri *Aad Beedh*.

Around nine o'clock in the morning, to have a *darshan* of Sri *Aad Beedh*, which was already decorated at Gurdwara Sheesh Mahal before the members of the committee arrived there to discuss the writing style of this *Beedh*'s *Mangala Charan* and the sequence of the Titles of the *Raags*. Dr. Sohan Singh ji sat in front of the *Aad Beedh*. He was shown many Mangala Charans and Titles of *Raags* etc. recorded in Sacred *Aad Beedh*, regarding which the members had only brief discussions. But it was decided by the entire committee that a meeting of the committee of ten should be convened at Sri Akal Takht Sahib on 27 *Bhadon*, i.e.,12th September 1958 at 8 am, in order to fully discuss this matter.

After having *Darshans* of the Sacred *Aad Beedh*, Dr. Sohan Singh ji was shown the historical Gutka Sahib of the *Nitnem*, which is believed to have been written by Bhai Gurdas ji and which is preserved by the administrators in a small gold box. All the Mangals that are written in the Gutka Sahib of *Nitnem* are clearly above the Titles of *Bani.*

(Correct) Ravel Singh

Sahib Singh

12-9-58

This part was cut in the consolidation of 12-9-58.

(Correct) Ravel Singh

12-9-58

(Correct) Sant Singh

(Correct) Sohan Singh

Later, Mr. Ravel Singh Ji's attention was drowned to the list with Gyani Maha Singh ji, and According to this list, under the name of Sant Tehal Singh Ji, Chief Khalsa Diwan has tried to prove in the press that the Shiromani Committee has printed inaccurate *Bani* in its *Beedh* by varying it from the *Damdami Beedh*. While demanding that advertisement, he strongly emphasized that in the presence of all the members, it should also be seen whether according to the above advertisement, the Shiromani Committee has actually changed the *Bani* or printed it according to the *Beedh* of Sri Kartarpur Sahib. But the gentlemen of the Chief Khalsa Diwan did not agree to this. Finally, Sardar Ravel Singh ji took that advertisement from Su: Sant Singh ji Honorary Secretary Chief Khalsa Diwan and handed it over to the manager Thamm Sahib that he should investigate the matter and report accordingly with the help of the secretary of Gu: Sheesh Mahal. But the gentlemen of the Chief Khalsa Diwan did not agree to this. Finally, Sardar Ravel Singh ji took that advertisement from S. Sant Singh ji Honorary Secretary Chief Khalsa Diwan and handed it over to the Manager Gurdwara Thamm Sahib that he should investigate and report accordingly with the help of the Gurudwara Sheesh Mahal's Granthi.

After that, the Meeting ended at half past eleven.

(Correct) Sohan Singh, Teja Singh, Sant Singh, Niranjan Singh, Ravel Singh,

Sahib Singh, Bhupinder Singh, Harbhajan Singh

12-9-58 12-9-58 12-9-58

Attendance Record date 12-9-58 which was held at Akal Takht Sahib: -

1. Dr. Sohan Singh Ji
2. Sardar Sant Singh Ji
3. Sant Teja Singh Ji
4. Gyani Niranjan Singh Ji
5. Singh Sahib Gyani Bhupinder Singh Ji
6. Sardar Ravel Singh Ji

7. Professor Sahib Singh Ji 8. Professor Harbhajan Singh Ji

The meeting of the above-mentioned gentlemen started at Sri Akal Takhat Sahib, Sri Amritsar, in the presence of Sri Guru Granth Sahib, at a quarter to ten in the morning. After Ardas, Gyani Niranjan Singh ji took the Hukamnama from Sri Guru Granth Sahib ji. The first verse of the *Shabad* was as follows: -

ਬੈਰਾੜੀ ਮਹਲਾ ੪

"ਹਰਿ ਜਨੁ ਰਾਮ ਨਾਮ ਗੁਣ ਗਾਵੈ ॥"

Proceeding

Sant Teja Singh was unanimously appointed as the president of the meeting to conduct today's proceedings. The proceedings written in the relevant register of the meeting held at Sri Kartarpur Sahib (Jalandhar) on 13-8-58 were read and a part of it was cut and the rest was approved. After that, the discussion of the members regarding the Sacred *Beedh* of Kartarpur Sahib, etc. started. During this discussion, Dr. Sohan Singh Ji expressed his thoughts and said: -

"After having the *Darshan* of the Sacred *Beedh* of Sri Kartarpur Sahib, I have reached the point that this *Beedh* is the same which was composed by Guru Arjan Dev Ji and written by Bhai Gurdas Ji. We must accept the authenticity of the above *Beedh*, etc."

During discussion among themselves in this way, Dr. Sohan Singh ji Sahib finally proposed the following proposal for joint discussion: -

1- "On having the *Darshan* of the Sacred *Aad Beedh* of Sri Kartarpur Sahib on 13th August 58, I was satisfied that this is the ancient *Beedh* that Guru Arjan Dev ji had composed himself.

2- Since the *Beedh* written by Guru Gobind Singh Sahib is said to have been lost in *Ghallughara* according to history, so this is my opinion and I propose that the *Beedh* of Sri Kartarpur Sahib should be used for the printing of Sri Guru Granth Sahib and should be considered standard for the *Bani* of first five Gurus and Bhagats, etc. and for the order and style of Mangals.

3-Because the *Bani* of the Ninth Guru and the four *Shabads* of "*So Purakh*" of *Rehraas* are not recorded in the *Beedh* and as it is seen in popular *Beedhs*, so to confirm the order and style of Mangals, Titles, and to refine the *Bani,* that *Damdami Beedh*, which is called by the name of golden-cover *Beedh* and which is placed at Sri Akal Takht Sahib, Sri Amritsar, should be referred.

4- If by the Sacred *Aad Beedh* of Kartarpur Sahib, the writing style of Mangals, Titles of Raags couldn't be fully judged as to how to print it, then it should be judged according to the *Beedh* with Golden cover.

Singh Sahib Bhai Bhupinder Singh ji and Gyani Niranjan Singh ji will complete the operation of the fourth issue above.

Note- I mean to make it clear that Mangala Charan, Titles, and Style of the *Bani* of the first five Gurus should be according to the script of the *Aad Beedh* of Kartarpur Sahib. To understand the exact style and to implement it, tracing of all the Mangals and the Titles of the *Raags* should

be done and should be presented in the next meeting. The date of the next meeting should be fixed by asking Sant Teja Singh ji.

On the above proposal, discussion started on each issue one by one. After a lot of thought, parts of this proposal numbered 1, 2, and 3 were unanimously approved.

When the discussion started on Issue No. 4, it had been about four hours since the meeting had started. At this time, Singh Sahib Gyani Bhupinder Singh ji suggested that the matter of this issue also needs a lot of discussion, therefore, today's meeting should be adjourned to the next day in order to consider points no. 4 and 5 of the said proposal. Or it is worth considering in the next meeting. Also, in the meantime, according to the note given at the end of Dr. Sahib's proposal, arrangements can be made to take tracings of the mangals and Titles of *Aad Beedh* of Sri Kartarpur Sahib.

Finally, the above ideas of Singh Sahib Ji were accepted unanimously. The task of tracing the mangals and Title etc. of the Sacred *Aad Beedh* of Sri Kartarpur Sahib was entrusted to the managers of Chief Khalsa Diwan.

After that, Closing Ardas was done and the Hukamnama from Sri Guru Granth Sahib was taken and the meeting ended.

The above proceedings were read together today on 22-2-59 and at the time of its verification, Sant Teja Singh and Sardar Sant Singh said that it is written in the proceedings that “Parts No. 1, 2 to 3 were unanimously accepted.” We do not agree with this and do not confirm this part. But Sardar Ravel Singh ji said that these three issues were unanimously approved.

(Correct) Sohan Singh, Sant Singh, S. *Mangal* Singh Ji Mann for Sant Singh

Teja Singh	Bhupinder Singh	Ravel Singh
	22-2-59	22-2-59

Harbhajan Singh

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Attendance Record Date 22-2-59

(1) Doctor Sohan Singh G

(2) S. Sant Singh Ji

(3) *Mangal* Singh Ji Maan for S. Sant Singh Ji

(4) Sant Teja Singh Ji

(5) Singh Sahib Gyani Bhupinder Singh Ji

(6) S. Ravel Singh Ji 22-2-26

(7) Prof. Harbhajan Singh Ji 22-2-59

Proceeding

Ardas was done at Sri Akal Takht Sahib. Then *Pathi Singh* took the Hukamnama of Guru Granth Sahib, the first verse of which was as follows: -

ਵਾਰ ਰਾਗ ਰਾਮਕਲੀ (ਪੰਨਾ ੯੬੨)

SikhBookClub.com

SGGSONLINE.COM

ਸਲੋਕ ਮਹਲਾ ੫

"ਆਪੇ ਵੈਦ ਆਪ ਨਾਰਾਇਣ..........."

Sant Teja Singh ji was selected as the president of today's meeting.

The proceedings of the previous meeting dated 12-9-58 were read, the note regarding which was given at the end of that proceedings. On which Dr. Sahib Sohan Singh Ji said "Since today's assembly, according to the note regarding my proposal in the previous proceedings, "Parts No. 1, 2 and 3 have been unanimously approved" have not unanimously approved the points, therefore, I withdraw this proposal. Because I want the decision on this sectarian matter to be unanimous."

After that, the meeting was adjourned on 25-2-59 at 9 o'clock in the morning to be held at Sri Akal Takht Sahib.

(Correct) Sant Singh, S. *Mangal* Singh Ji Maan for Sant Singh, Sohan Singh, Teja Singh, Bhupinder Singh 22-2-59, Ravel Singh, Harbhajan Singh.

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On 25-2-59, proceedings of the informal meeting of the gentlemen present at Sri Akal Takht Sahib-

The meeting dated 22-2-59 was adjourned on 25-2-59 at 9 a.m. at Sri Akal Takht Sahib. To participate in this meeting, Sant Teja Singh Ji, Dr. Sohan Singh Ji, Sardar Sant Singh Ji Honorary Secretary, Chief Khalsa Diwan, and Prof. Harbhajan Singh Ji reached Sri Akal Takht Sahib on time and started to wait for the rest of the members. Around ten o'clock Singh Sahib Gyani Bhupinder Singh ji also came there. At the same time a note dated 25-2-59 from Mr. Ravel Singh Ji Secretary, Shiromani Committee, regarding the proceeding of the meeting of 12-9-57 arrived, which was as follows-

Respected Gentlemen,

I have been thinking for a long time about the circumstances that happened during the meeting in the office of Sri Akal Takht Sahib on 22-2-59. Despite the fact that the proceedings of the previous assembly were correctly written, Sant Teja Singh Ji and Sardar Sant Singh Ji Honorary Secretary Chief Khalsa Diwan objected that points No. 1, 2 to 3 of Dr. Sohan Singh Ji's proposal were not unanimously approved and after that Professor Harbhajan Singh stood up saying that this proceeding was written correctly and in the sincerity of his statement standing up and facing Sri Harimandar Sahib and saying that if the proceeding was written incorrect, then Guru Maharaj will give punish him for that and can Sant Teja Singh ji or Sardar Sant Singh ji say so by facing toward Guru Maharaj? After Singh Sahib Gyani Bhupinder Singh ji reminded both of them again and again that this proceeding has been correctly recorded, not to give up their stubbornness – and their silence instead of any reply to all this.

This whole scene comes before my eyes again and again and breaks the desire of the mind to find a solution to the problem unanimously.

The entire map from 1925 till now comes to the fore. Keeping in view the intense desire of the *Sangat*, efforts were started by the Shiromani Committee to print Sri Guru Granth Sahib Ji from 1925, but the shopkeepers of the *Bazar Mai Seva* had such a large amount of money that they

didn’t allow the Shiromani Committee to start this task for complete 24 years. Whenever a decision was made, they did not allow it to go on by causing some disturbance. Jathedar Udham Singh ji started all this work by the Shiromani Committee because of his courage during his presidency - Shiromani Akali Dal was not on good terms with Jathedar ji - the shopkeepers of *Bazar Mai Seva* tried to use Shiromani Akali Dal to hinder this task of Jathedar Udham Singh but the Akali Dal refused to fall for this scam. During the presidency of Sardar Ishar Singh ji Majhail, I was dismissed from the Shiromani Committee's staff due to being a supporter of the Shiromani Akali Dal and by taking leave from the Shiromani Committee and working for the Shiromani Akali Dal and the Punjabi state. My financial condition was very weak at that time, the shopkeepers of *Bazar Mai Seva* also tried to bribe my faith at that time and I was instigated to oppose the Shiromani Committee for this work by giving me the lure of money. At that time, I was working as secretary of Shiromani Akali Dal and editor of "Akali". Shiromani Akali Dal was also contesting Shiromani Gurdwara Parbandhak Committee elections and Shiromani Akali Dal was continuing its propaganda against Jathedar Udham Singh Ji's group with full force. At that time, Guru Maharaj had mercy on me and I did not get caught in the transaction of selling faith by taking money from shopkeepers. Now, on one side, the discussion is going on in the committee of ten, on the other hand, Sant Teja Singh ji has been canvassing and they want to force us to do the same by creating disputes about territorial boundaries, etc., which the shopkeepers couldn’t get done from us by offering the bribe.

Keeping in mind the circumstances that occurred in the meeting that took place on 22-2-59 at Sri Akal Takht Sahib, after much thought and consideration, I have come to the conclusion that with such a burden on my mind, my presence will not be useful in the committee of ten, that is why I’m not attending the meeting of 25-2-59.

In the upcoming meeting of the Shromani Committee, I am submitting my letter and requesting the committee to appoint another gentleman in my place in this committee.

Dated 25-2-59

Das-

(Correct) Ravel Singh Secretary,

Shiromani Gurudwara Parbandhak Committee.

This note was informally read out to the gentlemen present and there could not be any unanimity in its existence. It was decided that Dr. Sohan Singh ji should talk to Sardar Ravel Singh ji and after his acceptance, call for regular meeting and further discussion should be done.

Harbhajan Singh

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